FILE NO 105

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India's National Flag

Part I

(1)

The Symbol of the Nation

The National flag is the symbol of the nation. It represents the radiant glow of an awakened nation's consciousness. It is the concrete symbol of its vitality, the inspirer of its freedom; the great and sacred mantra which unifies all its diverse faiths, communities and creeds. The National Flag inspires efforts for the nation's progress along the path of greatness, and is a powerful instrument for achieving its happiness and prosperity. Being the supreme symbol of national pride and consciousness, the honour of the nation's flag is the nation's honour, its dishonour is the nation's dishonour. Such is the faith of free nations in their respective flags. Devotion to the Flag is the same as devotion to the nation: disrespect to it is an act of treason against the nation itself. To lay down one's life for the honour of the flag is the sacrifice at the altar of a nation.

The flag, really speaking, is no more than a piece of cloth. But just as a lump of clay, stone or metal may be invested with divinity by its worshippers, so in the same way a piece of cloth, of particular shape

planted over with certain ~~the~~ colors ~~on it~~, and with a distinctive symbol ~~painted~~ it put on it, it gets the status of a flag and becomes an object of respect as being the ~~country~~ emblem ~~or representative~~ of the Nation's honour. A good example of the honour that is thus shown to the nation's flag is provided by the flag day observance ~~which~~ when a salute of 21 guns is fired in its honour all over the country (in the United States of America)

just as ~~when~~ every person's head bends in ~~bent~~ reverence at the sight of the image of the God whom we adore, every man's head ~~he~~ must bow ~~with~~ in an instinctive sense of loyal homage at the sight of the National flag. The hands must close in ~~perfect~~ sincere salutation. ~~In free nations~~ Such a thing happens among the citizens of the free nations in the world, as love of freedom is part of their being. How is this to be ~~attained~~ achieved among the citizens of nations that have no freedom?

In a country that lives under foreign domination, it ~~was~~ is the flag of the rulers that waves high in the air. The ~~conq~~ country that has been conquered has no flag of its own. A people that have no flag are indeed slaves. They have

no conception of a flag or of its greatness. And even if they had, they have not the courage to give it concrete expression. But once national consciousness arises in a nation, it becomes ready to lay down its life for its flag and all that it stands for.

To sum up, the flag is the Nation in a symbolic form. We must bow down before the flag, because the Nation is represented by it and we must be prepared to strike out all in guarding its honour.

The Honour of the Flag

Every nation in the world has its own distinctive flag. And both people and the government pay the respect that is due to it. and consider it their duty to protect it at all costs

Every free nation not only makes specific regulations regarding the flag and the honour that is to be shown towards it, but enforces them with great strictness. What should the flag be like? How, when and where should it be flown? How should it be guarded? In these and other matters the governments concerned not only frame detailed instructions but exercise great vigilance to see that the instructions are carried out to the very letter

Once a citizen of the USA America steps by mistake on the American flag, "The stars and Stripes" Immediately he was surrounded by the other citizens present on the spot, and demanded that he should make full reparation by saluting and honouring the flag with proper respect and did not allow him to leave the spot till they had

How the Americans love and respect their Flag! If the person had refused

the State would have taken notice and meted out ~~just~~ punishment to him.

A similar incident is related of Queen Elizabeth of England. On a certain occasion when she was getting down from her state coach by the waiting courtier who was standing by spread the country's flag on the ground and requested her to step on it so that her feet might not be soiled. But as soon as Queen Elizabeth saw the flag, she immediately took it up in her hand and placed it on her head. And she took a cloak, and spread it on the ground and walked upon it. She did not forget to privilege and the courtier as she did so the queen said, "Unless I understand fully how you ought to guard the honour of the country's flag, the nation's unity and progress cannot be achieved."

omit, if not verifiable

Citizens of free countries and their statesmen likewise pay respect to paper on which the Nation's flag is imprinted or any object which carries this honoured

symbol. And they utilise all opportunities to increase the people's love and respect towards it. It is by such means they seek to develop loyalty to the flag and to the Nation of which it is the visible embodiment. No person in a free country can tolerate dishonour shown to the country's flag.

But a nation that suffers foreign rule cannot easily realise the significance of honouring the country's flag. The citizens of such a nation are indifferent to the honour or dishonour done to it, and have no idea what is that may be the significance of a flag. Being slaves they have no such loyalties: and so they ~~themselves to~~ foreign rule

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The Genesis of India's National Flag.

It is still the practice ~~for~~ Indians to bow ~~their heads~~ to the Union Jack since they have come under British Rule ~~is still a custom~~ Even the Indian National Congress, the premier political organisation of India, which has worked for the freedom of India during the last 50 years, flew the Union Jack on the Congress Pavilion at its annual sessions till 1921

Once an Indian Youth travelling ~~in America~~ was walking on the deck of a Japanese Ship ~~a Japanese~~ traveller, pointing to the flag of his own country flying on the mast, asked him with enquiring kindness and interest, ~~to tell~~ me what your country's flag looks like. ~~His~~ This question brought home to the Indian youth in a pointed manner the political subjection of his own country: he had no reply to make. Tears welled up to his eyes, and he had to hang his head

in silence and sorrow.

Such questions continue to be asked of young Indians sojourning in foreign countries which enjoy freedom and those who have begun to appreciate the value of freedom, find it hard to ~~satisfactorily~~ reply to such questions. It is thus that the idea of having a National flag for India took shape in the minds of these young Indian youth who had gone abroad for study and had lived in the free atmosphere of independent countries.

About 1906, a few patriotic Indians who were in England and France for study evolved a flag of three colours with various symbols in it, and called it the National Flag of India. The flag had a yellow stripe at bottom, with the sun and crescent moon on it, a white stripe in the centre with 'Vande Mataram' written across, and a saffron stripe on top with eight lotuses out in a row. But this early effort received little attention or support from Indians, most of whom had

not awakened to a feeling of
national consciousness, and
could not conceive of any
substitute for the Union Jack!

But the Indian Youth
ising abroad were not disappoint
they were going forward with cou-
rage. Gradually they began
to play a part in the politi-
cal life of India. They looked
upon Independence as the goal
to be achieved, ~~for India~~ and so
~~ventured to~~ devised a flag that
would worthily embody their
~~aspiration~~ aspirations. But our leaders in
the country gave no encourage
ment whatsoever to these daring
the ~~aims~~ aspirations of these
daring spirits.

In 1916 the need for
national flag for India seemed to
have struck a few elderly
political leaders. It was the time
of Indian Home Rule Agitation. Some
young Indian patriots devised a
flag with red and green stripes
five of the former alternating with
four of the latter. The constellation of the
Saptarishis (or the Great Bear) was
figured at bottom ~~corner~~ on
the five stripes, and a Union
Jack was put in at the top

and on the third (red) and fourth (green) stripes were ~~the emblem~~ added a of the Crescent moon with a star. ~~It~~ Thus became a ~~ten~~ flag complicated by many symbols. (See Illustration 2 in the Evolution of the National Flag, given at the end.) But as even in this flag, the Union Jack was given prominence, it did not prove acceptable to all.

Efforts ~~were~~ continued to be made in this way to evolve a National flag for India. When the All India Congress Committee met in Bezwada in March 1921, the question of the flag came in for a great amount of attention. Then and there Mahatma Gandhi devised a flag and offered it to the Nation for its acceptance.

The end of the second and the beginning of the third decades in the 20th Century saw wonderful changes coming over the whole world. Every Nation at that time stood in need of a leader who by the ~~force~~ of his mighty personality could rally the strength of any entire nation and organise it for National

advancement. When Mahatma Gandhi arrived on the scene, prepared to dedicate all his energies for the service of the Nation, and placed before India a programme full of new ideas and aspirations, the Nation was ready to follow his lead. He became the idol of the people: and the nation began all ~~was ready~~ to do ~~their~~ its best to do his slightest bidding. When Mahatma Gandhi ~~suggested~~ placed before the Nation a flag to be adopted as the National flag, it immediately received with acceptance from one end of the country to the other. It was in this way that the National flag which flew in all parts of the country from 1921 to 8th August 1931 had its genesis as above noted. ~~in the way~~. This ~~flag~~ flag had a red stripe at the bottom, a green one in the Centre and a white one on the top, with a charka painted on it so as to cover all the three stripes. (See Illustration 3 in the Evolution of the National flag)

It was by the pursuit of hand spinning and other domestic crafts that India had reached the pinnacle of her prosperity in ancient times. And it was when those industries were ruined that India fell to a position of degradation. It was to give prominence to this idea that the charka was made to figure prominently on the National flag

Though this flag was not officially recognised by any resolution of the Indian National Congress, it has been flown on the Congress Pavilion, and in the Congress Camps ever since the Ahmedabad Congress of 1921. And since then the Union Jack may be said to have lost a place in all nationalistic organisations in India.

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The Congress and the Flag

The lofty feelings that have been roused in the minds of the Indian people at the sight of the national flag have not been due to the colours present in it or to their arrangement, but because it is the symbol of a robust nationalism, of national aspirations, and of sacrifice in the beloved cause of freedom whatever the colours on the flag, or its design and shape, its power is in the uniting the Nation in joy and sorrow was well illustrated during the Satyagraha Campaign of 1930.

In order however, to set at rest objections to it on the score that it lent itself to communal interpretation, the working Committee, after the Karachi session of the Congress, appointed by one of its resolutions a committee of seven persons to go into the question of the flag. The National flag which had been accepted till then had gathered round itself the sanctity of custom and tradition. But it was felt in some quarters that the design of its colours could be communal in character. This Committee was therefore asked to

to consider these objections, and suggest a flag that would prove to be universally acceptable. After taking into consideration the opinions of the various Provincial Congress Committees, the members of the All India Congress Committee, and numerous other persons the Committee recommended that the National flag should be of saffron colour, with the picture of a charka at the top corner (see Illustration 4, on the Evolution of the National Flag), and submitted it the Working Committee which met in Bombay. But since this suggestion did not appeal to the Working Committee, they again discussed over the matter, and arrived at a design ~~which~~ ~~was~~ of their own. And they placed this design before the meeting of the All India Congress Committee which met on 1st Aug 1931, for its acceptance. After much discussion it was resolved that the flag should be tricoloured as before; that the stripes should be saffron on top white in the centre, and green at the bottom; that a picture of the charka in dark blue should appear on the white stripe; that these colours should instead of representing

Quote here from actual Resolution passed

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communities in India should stand for certain virtues: saffron for courage and self-sacrifice, white for truth and peace, green for loyalty and valour: that the charka should stand for the sustenance of the people. and that the length and breadth of the flag should be in the proportion of three to two. (See Illustration in 5th in the Evolution of the National Flag).

In this way the idea of the seal & official recognition of the National Flag, which had been in great vogue in all parts of India, for ten years: and including Indian States, proclaimed it as the National flag henceforth, by a Resolution duly recorded on this behalf.

National Consciousness was first awakened in the people of India following the partition of Bengal. The desire for a National flag took shape about the same time. Fifteen years later, as a result of the wonderful awakening that took place, this desire was strengthened in the hearts of all people. Still the Indian National Congress which was established and worked unsparingly for the goal of Indian freedom had not given it official recognition

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Ten years of suffering and sacrifice on the part of the people were needed before this recognition could be obtained. It was only when the Congress was convinced of the devotion of the people towards the flag and of their readiness to make all necessary sacrifice for its sake, that the Congress gave it due recognition, and adopted it as its own.

The Flag and the Communities. (5)

The Flag contains nothing that is suggestive of particular creeds or communities. It should be free from such narrow associations. The National Flag belongs to the whole nation. The various creeds and communities present in the country should sink their differences and unite in the love of the country as a whole. And, if need be, they must be prepared to lay down their life to safeguard the honour of the national flag.

In India, however, religious sentiment is deep-rooted. National Consciousness is not as intense as it could be. Hence the flags formerly devised to serve as the national flag gave prominence to religious associations. Their symbols were widely acceptable and were duly honoured. The flag with the green Crescent receives salutation from muhammadans all over India, the sacred ochre flag by the Hindus is no less respected by that community in the farthest corners of the country. As religious and communal sentiments have still a strong hold on the people, Communal organisations still have separate flags of their own. And they enjoy wide popularity.

When the desire for a National flag in India was first given concrete shape, there is no doubt that the ~~the~~ wish to please the different communities acted as a motive in arriving at its design. But since National Consciousness was at a high ~~level~~ pitch in these days, its communal significance hardly received attention. The design suggested by Mahatma Gandhi was readily accepted by the people at large. ~~in this form~~

When the ~~tide~~ tide of National ~~the~~ feeling abated in the country, communal differences began to be emphasised. The leaders of the Sikh Community pressed for the inclusion of and then Colour indicative of their Community in the National flag, and placed their demand before the Congress. The Congress, however, did not entertain the proposal. The Sikhs therefore added a fourth colour to the flag, and used it ~~in~~ as ~~their~~ the National flag in their gatherings in several places And they agitated to get the Congress and Mahatma Gandhi to recognise their contention.

In due course, however, the interpretation of the tri-colour flag as representing different communities underwent a gradual change. Some leaders attempted to interpret the colours on the flag as standing for freedom, equality and fraternity, and so as to wean the public mind from attributing communal meanings to the national symbol. There were informal discussions along this line after the Working Committee concluded its sitting at Sabarmati in February 1930. Later, Mahatma Gandhi wrote a note in Young India (27.2.1930), and placed before the public this new spirit and symbol in the following words:

"The colours on the flag and its interpretation

"With the growing consciousness of means Congressmen have begun to dislike the communal meaning that as inventor of the design I gave to colours on the flag. A correspondent some days ago sent me a cutting describing a new meaning a lady gave to the colours. So far as I recall her speech, red was suggestive of bravery, green of calmness, and white of purity. I have no hesitation in accepting this meaning in place of mine. When we have achieved heart unity, there is no doubt that we shall be ashamed of recalling things which had no use but to placate warring elements in the nation. When we are really united,

want to forget them as soon as we can. But we should always need to cultivate and treasure the virtues of bravery, calmness and purity. This new meaning, therefore, should set at rest all differences about the colours of the Spinning wheel. I shall be sorry to find anybody objecting to the wheel, which means energy, which builds the poor and the rich, and which unreminds Congressmen that in anything they do, they dare not forget the masses.

The All India Congress Committee which met in Bombay in August 1931 took into consideration the representation of the Sikh Community, and substituted the saffron stripe for the red at the same time changing the order in which the stripes appeared on the flag. ~~In this way~~ and the communal significance hitherto attached to the colours was repudiated.

It is, therefore, necessary for us to remember that the colours appearing on the National flag have no religious or communal significance whatever. And it is also our duty to remove the misunderstanding that may exist in this matter in the minds of others.

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What should the Flag be like?

A flag of any shape and any colour will not make a National flag. The ~~recognised~~ flag, recognised as the National flag, has an approved shape; the colours ~~are~~ and symbols in it ~~are already~~ should also be of ~~the~~ ~~approved~~ ~~kind~~ a definite pattern. The position of the colours and symbols should also be such as are definitely ~~determined~~ approved.

The National flag which is now recognised as such has the following horizontal stripes, saffron, white and green from top to bottom in the order mentioned. Exactly in the centre of the white stripe is figured in dark blue colour the figure of the Chakra. The wheel of the Chakra should be towards the flag ~~staff~~ while its spindle is away from it. There are, and should be, no other symbols or letters on the flag (See the illustration on the cover page).

The length of the flag, that is the side parallel to the ground as it flies in the air is called the 'Fly' and the breadth, that is the side parallel to the flagstaff is called the 'Hoist'. The proportion of these should be 3 : 2. For instance, if the length is 6 feet, the breadth should be 4 feet: or if the length is 6 inches, the breadth should be 4 inches. When preparing flags, big or small, this proportion

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should be borne in mind. Sometimes flags not exactly conforming to the above specifications of colour, design and proportion of length and breadth, are offered for sale in the market. They should not be purchased and used as national flags.

This flag which is the national symbol should be made of pure Khaddar, hand-spun and hand woven. Those who can afford may make it of wool or silk. There is no objection to the use of such material provided it is handspun and hand woven

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7.

The National Flag and the Hindustan Seva Dal

The relation of the Hindustan Seva Dal with the National flag has been ~~into~~ close and deep. The National flag ~~in~~ Jharkhanda began at Nagpur in April 1923 the working committee of the Congress arranged that six volunteers ~~reported~~ from each of the Provinces should be sent to Nagpur to vindicate the honour of the National flag. All ~~Satyagrahis~~ Jathas who took part in the Satyagraha were jailed ~~It~~ ~~was~~ at Nagpur ~~some of the leaders~~ then occurred to ~~the~~ some of the leaders Satyagrahis in jail that an all India volunteer ~~organisation~~ was a necessity to ~~train~~, ~~and~~ organise, train and discipline a band of brave young men who would be prepared to lay down their lives, if need be, in the cause of the National flag. And ~~then~~ plans were laid to bring ~~into~~ an organisation into existence.

As soon as the Satyagraha was over, a special session of the Congress ~~was held~~ met at Delhi many of these Satyagrahis and their leaders attended this session to give concrete shape to their proposals for an All India volunteer organisation. Three meetings of ~~Satyagrahi~~ volunteers were held, during this and a Provisional Committee consisting of representatives from different provinces was formed.

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The Provisional Committee convened a volunteer Conference at the time of the Cocanada session of the Congress, consisting of representatives of all parts of India. The Conference considered the proposal in all its aspects and resolved upon the ~~creation~~ formation of the Hindustani Seva Dal. The Congress welcomed the formation of the Dal and gave it official recognition. In this way the task of training the National soldiers who would safeguard the honour of the National flag was indirectly entrusted to the ~~Keeping of the~~ Hindustani Seva Dal.

For the first time, the National flag was hoisted by the President of the session in the grounds of the Congress nagar at Cocanada. But ~~the absence of~~ discipline, method and organisation were markedly absent on the occasion when the use of the flag, first was new, how could one expect the formalities of flag-hoisting to be ~~and~~ strongly observed?

The next session of the Congress was held at Belgaum in 1924. And there for the first time the ceremony of flag hoisting and flag salutation was observed in a proper and disciplined manner as laid down by the Hindustani Seva Dal. Since then, except for the Calcutta session of 1928, the flag salutation ceremony has on the grounds of the Congress nagar

observed as preliminary functions connected
with the Congress session, and have been
observed ~~not according to the instructions~~
~~issued by~~ in charge of the Hindustani
Seva Dal, ~~and~~ ceremony being conducted
by the Dal, ~~the observance~~ in the manner prescribed
by the Dal.

The Dal has worked in various
ways to engender a love for the Na-
tional flag in all corners of India,
and thereby to bring into being a
new spirit in the Youth of India. The
Hindustani Seva Dal Conference which
met at Calcutta ~~(illegible)~~ in 1928 resolved
for the first time that the last insta
of every month at 5 p.m. the flag-
Salutation Ceremony should be observed
in all parts of India, at which every
volunteer of the Dal should be present.
Numerous Provincial, District and
Taluka Congress Committees in the Con-
try, all the branch organisations of the
Dal, and various other national
organisations observed the flag ceremony
in their places with much enthu-
siasm and gave great support to
the Movement. The General Secretaries
of the Congress ~~issued~~ gave due pub
licity to the above Resolution, and
called upon the country to observe
the Flag Day as prescribed. The Hindus
tani Seva Dal Conferences which
met at Lahore (1929) and at
Karachi (1931) reiterated the
above resolution, and called upon
every member of the Dal to make

all efforts to see that the monthly Flag Salute Ceremony became increasingly popular, and a regular Custom all over the country. Thus the observance came to be duly observed in thousands of towns and villages and Lakhs of persons attended these functions and offered their love and respect to the National flag.

Countrymen settled in far countries like Egypt, Japan, America, England, South Africa, Tanganyka also took to the Flag Day observance. The flags and other necessary materials required for the purpose were sent to their friends from the Headquarters of the Dal at Hubli.

The Hindustani Sevadal Conference which met at Karachi in 1931 resolved that the 26th of April 1931 should be observed as a Flag Day and to honour the Satyagrahis who took part in the Satyagraha Campaign of 1930 who should be specially remembered on that day. Mahatma Gandhi, Pandit Jawaharlal Nehru and other Congress leaders commended this resolution to the attention of the Country, and issued appeals for the observance of that day. From the reports

received by the Seva Dal, it was seen that the Day was observed in over 300 places, big and small.

By the observance of these occasions not only were the people made to show their love and respect for the National Flag, but discipline, a new spirit and solidarity marked the occasions and produced a deep impression upon the minds of the people. The number of places which arranged for these functions showed a gradual increase. The flag day observance which was initiated by the Hindustani Seva Dal in 1928, the Congress has now taken over and adopted as its own.

During the days of the Satyagraha Campaigns in 1930, and 1932 — members of the Congress and the Seva Dal, and thousands of young men and women not connected with these organisations kept up the Flag Day observance sometimes breaking through cordons of armed policemen and though they had to face baton charges the lash of canes and rushes and the attack of mounted guards, they hoisted the National flag, with uncommon courage. And if they were imprisoned in the performance of this sacred duty they took the sentence cheerfully. And they bore the hardships of prison life with a calm mind patience

and courage, and gave good proof of their determination to suffer in the cause of National honour—

Though today the Government has declared the Hindustan Sevadal ~~has~~ an unlawful organisation, and has forced it out of existence, still it, relating with the National Flag has been so intimately and profoundly ~~connected~~ that no future historian of the country's fight for freedom can afford to forget it.

Part II

Lesson.

Preparations for flag hoisting

The ~~place~~ ground chosen for a flag hoisting should be clean, level, extensive and well-protected. If there are big trees, they should ~~be~~ be cut down to the extent necessary to secure a clear area, and prominence to the flag staff. The flagstaff should be taller than the trees, ~~in the vicinity~~ when the flag is hoisted it should clearly be visible all round.

The flagstaff should be pretty tall, and well finished. A heavy, straight pole should be chosen, and its surface rendered smooth. If the ~~big~~ flagstaff has to be made very tall, two or even three poles should be well joined, end to end, and covered over with white paint. If a bamboo pole is used, it should be perfectly straight, and be without cracks or flaws of any kind.

The flag should be of a size as will be suitable to the height of the flag staff. Generally for a flag 6 feet by 4 feet, a flagstaff from 25 ft. to 40 ft. high is required. If the flag is 9ft. by 6 ft. it will look well on a pole 40 ft to 75 ft. high. The size of the flag depends upon the height of the pole. Both the rope and the pulley that are to be used should be strong and durable. Before the staff is erected a wooden or iron pulley should be fixed properly at its end. ~~The~~ The rope should also be taken round the pulley ~~before the staff is~~; this will save trouble later. As there is always fear of the rope slipping off the pulley, it should fit well within the groove ~~of the pulley~~, and should not be too big. The rope used should always be white, never a coloured one.

Roughly a tenth part of the pole should be buried in the ground If it is very tall, two sets of guy ropes, ~~three each~~ should be secure it firmly to the ground, from two different heights, three ropes from each height being used for this purpose This arrangement is necessary to prevent its swaying in the breeze If the flag staff is intended to be of a permanent character a ~~flag~~ platform from four to six ~~feet~~ high should be built round it.

The President who is to hoist the flag should face the east when performing the ceremony A straight line running north & south six ~~feet~~ feet to the west of the flag staff should be drawn on the ground. A perpendicular to this line should be drawn from the flag staff: and the point at which this perpendicular meets the line already drawn ~~is~~ should be ~~the~~ straight line, this is the point at which the ~~the~~ centre, This is the point at which the President takes his stand during the flag hoisting ceremony. The flag staff should be taken as the centre of the ~~finished~~ flag-field, and with it as centre, concentric arcs, at intervals of four feet should be drawn, all the arcs being enclosed by the straight line already drawn six feet behind the flag-staff, and not passing beyond it The arcs so drawn will ~~be~~ present a horse-shoe shape As many arcs ~~as~~ should be drawn as would be necessary to accommodate volunteers King part in the flag hoisting ceremony ~~should be drawn~~

The place at which the President should stand has already been indicated Behind him, and two feet to the left

place for the camp Commandant, and two feet to the right the place for the G.O.C. Again six feet to the left of the flagstaff, the buglers should take their stand ~~to the left of the flagstaff~~ and the Officer in charge of the flag should be six feet ~~to the right~~ on the right, five feet to the east of the flagstaff, and within the inner-most arc the chorus singers should take their stand facing the flagstaff. On either side of the President, and behind him are the places for the Officers of the Organisation. Behind them stand the invited Patron, members of Congress Committees and other distinguished persons. All ~~round~~ the arcs, stand the volunteers facing the flagstaff, the Balikas (girl volunteers) in the inner most arc, young boys behind them and so on. Still more behind

After all the arcs round the flagstaff have been drawn, a square enclosure ten feet from the outermost arc, should be marked to indicate the boundary of the flag field. Spectators should stand beyond this enclosure, and should not be allowed to cross the line.

(See the plan of the flag-field given in the appendix)

After the field has been thus made ready, the flag has to be prepared for hoisting. At either end of the left side of the flag, that is the side towards which the wheel of the Charka faces, and which is nearer the flagstaff during hoisting, two loops have to be made. For this purpose, a short rope has to be stitched on to this side of the flag, leaving an equal length of rope projecting at either end

When this projecting end is folded at either end, and stitched again, two loops will be formed

The flag has then to be folded for the purpose, ~~the~~ it has to be stretched tight all round, and folded along its length so that the green stripe comes at the bottom, the white stripe comes over it, and the saffron stripe comes on top bearing now the long strip, it has to be folded along its breadth so as to make three folds More folds may be made, if need be. Alternate folds should then be put on the free end of the flag, that which flies in the air in the manner in which ~~we fold~~ a shoti ~~passes~~ when wearing it the outer end of the rope coming over the pulley ~~has to be~~ should then be tied to the loop at the left hand top of the flag. The inner end of the rope passing over the pulley ~~to~~ should be tied to the other loop on the left hand ~~bottom~~ of the flag. The folded flag should be tied with a single knot to the lower end of the rope ~~that~~ ~~which is~~ ~~between the flag staff and the flag~~. ~~The knot~~ The knot should be single so that at a gentle pull it will give way, and the flag may be ~~free~~ released This flag thus tied up should be ~~pulled~~ hoisted to the top of the flagpost at least 15 minutes before the ceremony is to begin The loose ends of the rope hanging down along the flag staff should be wound round the flagpost within easy reach

The Officer of the Day should lead the volunteers from the left of the field, ~~in groups~~ they should enter the field, squad after squad, in a well-disciplined manner. The squads should occupy the places previously allotted

them. The places that are to be reserved for girls, boys and lady volunteers, should be borne in mind they should occupy the nine most Circles. Other volunteers have then to be led into the field when the chorus singers, the bandsit, the buglers, officers of the Day and others should go and occupy the places set apart for them the guests and distinguished visitors should also be led to their places.

When all the above arrangements have been attended to the preparations for the flag-hoisting Ceremony may be said to have been completed.

Note: This lesson has been written on the assumption that the President hoisting the flag stands facing east if, however it is not practicable to arrange it in this way, and the President faces some other direction when hoisting the flag, the directions given to straight lines and the arcs will be suitably changed. The relative positions of the places assigned to different persons, etc in the above description will, however, remain the same.

Annexure 2.

The Flag-hoisting Ceremony

When all the volunteers and spectators are standing in their places at 'attention', the proceedings commence with the singing of the 'Vande Mataram' song. Just as during drill, volunteers stand erect with arms on either side at 'attention' position, all spectators should also bring themselves to the same posture at the time of the flag-hoisting ceremony. The palms should not be folded together as during the time of worship the head should not be bent down, and no part of the body should move.

The folded flag has been tied up and taken to the top of the flag-staff. After the 'Vande Mataram' song, the officer-in-charge of the flag, should go towards the President, and after doing 'Namaste' in the approved manner, should request him to hoist the flag. Then the officer should approach the flag-staff and unwind the rope. He should then pass the inner end of the rope, that is that which passes between the flag-staff and the flag, into the left hand of the President who has now come near the flag-staff. The outer end of the rope, that is that which proceeds from the knot put round the flag, should be passed on to the right hand of the President. The Officer, then should issue the command 'Namaste'. Simultaneously with the command, the President, holding firmly the rope in his left hand, should give a pull to the rope in his right hand. This unties the knot put round the folded flag which then begins to wave in the air. At the same time all those assembled after 'Namaste' to the flag. The band instruments strike up. The unfurling of the flag, the offering of 'Namaste' the sounding of bugles and other instruments, all these should happen simultaneously.

7.

The Officer then winds up the end of the rope to the bottom of the flagstaff as before, and after doing 'Nameste' to the President, resumes his own position in the same manner. The President also goes back to his allotted place. Then all the spectators standing with due discipline should join in the ~~chorus~~ 'Vijayi Visvati ranga Pyara' after the gun of the Officer has been given for the same. Speeches by the President, and others, if any, should then take place. Announcements of further programmes, if any, should then be made. At the end, the cries 'Bharat matakki jai' and 'Vande Mataram' are called for and responded to, and the Ceremony comes to a close.

When the volunteers leave the flag field, they should do so in a disciplined manner. First, the inner circle, then those in the second row, and then after these ~~the~~ further behind and so on leave the fields on the right, in single file, troop behind troop. There should be no disorder or noise of any kind, and the troops should proceed to their further duties according to the orders of their respective Commanders.

Lesson 3.

The Dehoisting Ceremony.

During this ceremony also all volunteers and ~~~~ others occupy the same positions as during the flag hoisting ceremony already described. Then every body joins in the flag song 'Raghupati Raghava Rajaram Patita Pavana Sitaram ki Divyajyoti' ~~~~ 'Namaste' is then made, and the flag dehoisted. The instruments strike up at the same time. After the flag has been taken down, it should be folded in the ordinary way and put by in a bag. The bag should be properly tied up and entrusted to a responsible officer to be kept in a proper place and taken care of by him. Before giving charge of the flag, the officer should offer 'namaste' to the person to whom he entrusts it. After the singing of the 'Vande Mataram' song, the ceremony concludes and the volunteers on the right leave the field as ~~~~ described in the last lesson, the respective leaders taking charge of their troops who then proceed to their further duties.

The flag hoisting ceremony is performed at the time of sunrise. Similarly the dehoisting is observed at the time of sunset. Where no arrangements exist to keep the flag afloat during the whole day, the dehoisting may be performed some time after the hoisting. But ~~~~ it has to be done ~~~~ in the manner ~~~~ prescribed above. In special circum

stances, again there is no objection to keep the flag flying even after sunset. But in such cases, the it should be with the ~~sta~~ sc. finite permission of a duly authorised officer.

It will have been noticed that there is a slight difference in procedure between the hoisting and dehoisting ceremonies. ~~During the~~ when hoisting the flag, the 'Vande Mataram' song commences the proceedings: but the song concludes the dehoisting ceremony. Again, the flag-song for hoisting the flag is 'Vijayi Viśvati rangā Pyara' whereas during dehoisting, the flag-song sung is '. Rashtra Gagan ki dipti jyoti".

Lesson 4.

The Crying of Jais

The practice of Crying jais is not new to India. It has obtained from ancient times. Only its mode may have been different in those days. Since India is now instinct with a feeling of united nationhood, the manner of crying has undergone a change in keeping with the modern spirit. Gradually the nation has begun to realise that only through unity, discipline and organisation can anything great be achieved. A greater spirit of greater discipline, therefore, now marks the ceremony of hoisting, as we can never more reconcile ourselves to slackness and indiscipline. More discipline is necessary in all our national undertakings. And towards this end Mahatma Gandhi, among our national leaders, has exhorted our people on many an occasion to conform to higher standards of mass discipline, but has in his own individual life set a lofty example. His daily routine of life and his exacting time-sense have been worthy exemplars in this public action his have exerted much influence in instilling a disciplined spirit among our people.

In the programme of flag-hoisting, great prominence is given to sounds, 'Ramadhun' and the Crying of jais. It is necessary that the programme should be gone through so as to be a model of orderliness and discipline. It is only then it can create enthusiasm, and a new spirit among the people. It is calculated to arouse a proper national feeling, and bring into existence more widespread desire for national service. It is essential therefore that those who are responsible for the creation

of a proper tradition for the flag-hoisting ceremony should also prescribe the mode of crying out jais. If ~~anybody~~ all and sundry indulging in calling out jais for anybody and everybody on any and every occasion no vestige of discipline can remain It would only ~~become a~~ betray utter disorderliness and mob-mentality.

The jais that are called forth should only be in the name of the nation Even then it should be in the prescribed manner When the nation is thus honoured those who are working ~~night and~~ ceaselessly for its uplift, are also honoured at the same time The nation is made up of the numerous individuals The individual is insignificant in comparison with the nation as a whole It is necessary to cry out jais for the nation, not once but several times. No individual should be marked out for this high honour. If any one commits the error of ~~crying~~ calling out jais for individuals, no encouragement should be given to such a procedure.

In many places, it is a custom to call for the jais in the name of the 'Province' owing to a high sense of patriotism that exists for the Province. Even this procedure amounts to ~~the~~ putting the province in the place of the nation as a whole: and the nation is made to get only a second place in the affections of the people. The different provinces go to make up the nation: and the prosperity of the province depends upon the ~~prosperity~~ prosperity of the nation as a whole. It is necessary, therefore, to direct all efforts to the development of a full national consciousness, in the first instance: Since every province ~~and its welfare~~ is included in the bigger unit, the nation. ~~in all nationalist sentiments~~

and programmes, it should be observed as a fixed principle to call forth the cries of 'Jai' only in the name of the Nation as a whole, on all occasions of National importance.

This does not mean that one should not love one's province or cease to work for its uplift. All efforts must certainly be made for the advancement of the Province. But as Sardar Vallabhai Patel, speaking as President of the Congress in October 1931, pointed out, it is necessary for every one to put forth all efforts in the interests of discipline and unity. "In the interest of unity and uniformity, we should not mix up provincial cries and provincial songs on occasions of all India importance like the hoisting of the National flag * provincial preferences were allowed to have their way, unity and discipline will be lost." Those words of Sardar Patel, uttered from this high place as President of the Congress, contain a great truth that is worthy of being laid to heart by every worker in the national cause.

"Bharata mataki Jai" and "Vande Mataram" — these are the two cries that should continue to ring from one end of the country to the other, in remote corners and hamlets, where they may not have hitherto penetrated. The cries must be raised in no feeble and uncertain voice, but so loudly and lustily as to reach the very vaults of heaven. They

will then gladden the souls of our comrades who have passed to the other world laying down their lives in the cause of the freedom of the Motherland. The Central volunteer Board resolved in 1931 that on all occasions only these two, and no other cries must be raised. And the Resolution requires the seal of Congress approval.

In 'Bharata mataki jai', the first portion "Bharata mataki" should be uttered in a loud voice by the officer appointed for the purpose, and the response 'jai' should be made by the whole assembly in a full throated heaven piercing manner In the same manner in "Vande Mataram" the officer speaks out the word 'Vande' and the others make the response — "Mataram" The Cry should be raised in a dignified, discipline but none the less exhilarating and Stentorian manner

As indicated already, due attention must be paid to making the cry of 'jai' ring out powerfully It is not a cry that should ever be uttered in a feeble way. The very object of raising the cry is to give expression to our feeling of joy and to fill others who hear it with enthusiasm in the cause of the nation If this object is to be fulfilled the Cry of 'jai' should be instinct with life and heroism dignity and courage.

Namaste.

Wherever one goes about in India, in towns or villages, one meets with four forms of salutation which have been in vogue from ancient times: 1) a full prostration, (falling flat on the ground with the entire body) 2) Kneeling down, and bringing the head to touch the ground 3) Bowing down, and bringing the hand to touch the ground, and 4.) folding the palms together while standing erect When offering one's salutation to one's deity, elders, or others to whom reverence is due, one or other of these forms is practised. These forms are evidence of the humility and reverential spirit that characterise the culture which Indians of the past as well as present have inherited.

Again there are Mussalmans and Kurnisath These forms which were introduced into India in the wake of Muslim rule are different from the forms already noticed. In the Mussalman form of salutation, only one hand is raised to the head, either by bowing down and bringing it from the ground, or while standing in an erect position

We do not get any evidence of any form of salutation in the ancient Hindu armies. In the Puranas we find a mention of Sastra-Shivadana, and the salute offered by drawing the sword from the scabbard

and touching the ground with it But these were practised individually, and as a mark of respect to their chosen officers and leaders

In the mediaeval times, Hindu soldiers must have adopted the same forms as were in vogue in Mussalman armies One fails to follow the thread of steady evolution in these forms The externals of mass discipline seem to have been absent in those times, and it would be too much to assume, that forms of group salutation were non-existent The advent of the European nations into India introduced these ideas of mass discipline into our land! and it is only since then that we have become familiar with modes of group salutation

Lovers of Indian freedom who have been eager to acquire military training and group discipline were keen on evolving a mode of group salutation which would accord with Indian tradition In accordance with this desire, the Hindusthani Seva Dal took over the ancient salutation of Sastra-bhivadana, and substituting the word Danda in place of Sastra adopted a mode of salutation called Dandabhi-vidan to be offered only to the National flag This was introduced in 1924 Later on the word Danda gave place to the word Dhwaja, and the salutation came to be practised as Dhwajabhivada But owing to practical difficulties in teaching this form all over the country so that it could be performed with perfect uniformity and smartness, the Central

volunteer Board omitted it from their programme of training and observance in 1931

Prof Manik Rao of the Baroda Vyayamashala, who is a pioneer in indigenous forms of group training in recent times evolved a form of group salute At the conclusion of every drill class of Hindustani foot drill (of which he himself is the originator) he prescribed that the whole class should offer the salute as devised by him standing erect in the 'Doshijar' or Attention Position the right hand is brought up smartly to the chest, the palm facing inward, and at the time the head is made to bow. This was the form of salute brought into vogue by Prof Manik Rao. The Hindustani Sevadal on coming into very existence adopted this salute. The organisers of the Seva Dal have later introduced a few changes in it in attempting to invest it with greater dignity.

The right hand, with all the five fingers well closed is to be brought up smartly to the middle of the chest, the palm touching the chest, and the thumb parallel and facing the ground. The outstretched fingers must touch the region of the heart on this portion. (See the Picture, given at the end) As the hand is brought up, the head must bow down.

Till 1931, this was the form of Namasté that was in vogue. Later, the bowing of the head was dispensed with, and only the raising of the hand to the chest was retained.

This form of 'Namaste' has a unique quaintness about it. After the great war of 1914-18, many European nations have each begun to adopt distinctive forms of salute. There is, however, nothing unique or specially distinctive about the forms of salute adopted by Russia, Germany or Italy. But they ~~have~~ all bear witness to the ~~same~~ self-respect present in these nations, and their desire and longing to remain independent. But India is a dependent country, and is content with the mere imitation of others. When is she to develop an adequate measure of this intense self-respect, and keen eager longing for freedom? Many Indians do not yet care to evolve distinctive national modes. They are still given to pitting away their energy in the settlement of petty differences, and are even prepared to hinder those who are struggling forward with faltering steps to reach a better condition. No one need be under the impression that the form of Namaste as introduced by the Hindustani Seva Dal is unalterable and permanent. Further changes may be introduced in it in the light of later experience. But it is needless to wait till the perfect form is evolved. It is the duty of all Indians to give evidence of their self-respect and observe the form of namaste at present in vogue on big and small occasions. Other similar observances indicative of an awakened national consciousness.

"My nation shall ever be before my mind. May the Lord who resides in my Heart

to my witness that I will ever remember the Flag, and the country which it represents And in the national cause, I shall not hesitate to lay down even my life, if need be". This may be said to be the meaning of the 'Namaste' now in vogue. Is this not a promise to take one's very life in the service of the nation? Standing beneath our flag, and taking a common vow of devotion to the motherland; our people have to learn more and more to reduce to practice their lofty ideals and aspirations in a fuller measure than they have hitherto done in the past.

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Songs.

Songs are of many kinds they may be elaborate musical compositions, or contain a simple melody capable of being rendered by all Songs have been composed for the purpose of increasing religious devotion similarly to ~~give expression to~~ propagate high social and moral principles ~~of~~ Songs have been composed. There have been numerous songs written to develop a sense of patriotism. These go by the name of National songs. But these again are of two kinds there are, the patriotic songs sung by people ~~of~~ this. Secondly, ~~every~~ the every State gives its recognition to a particular song, called the National anthem, which is to be sung on all occasions of National importance. When the National Anthem is played it is enjoined that due respect should be shown to it. Those who do not shew such respect may even be subject to punishe by the State The respect shown accorded to the National anthem is not due to its literary or other merits but because to the State recognition that the State has bestowed upon it. Royal honours are accorded to it. And as disrespect shown to the National flag amou to disrespect shown to the Nation itself, in the same manner any disregard shown to the National anthem is an insult to the Nation whose glory it sings.

From the early days of the Christian era until British Rule, India was not under one administration. Though physical

prowess and military valour were not wanting, the country was ruled by numerous Rajas and chieftains who divided the loyalties of the people among them. A common feeling for the Nation as a whole had, therefore, no occasion to develop.

National consciousness ~~such as exists at present~~ and efforts to create it in the form of such as we see at present among people at large, were absent in these times and when the idea of a united nation was not an active force, ~~the absence~~ a national anthem, a national salute, and crying out 'jais' to the nation could not have been present either It would not be incorrect to assume therefore, that we owe to western contact the idea of a national anthem We know that among the nations of the west, inspite of national anthems have been a feature of their national life for a long time Every one Each nation has its own approved national song and or anthem

When India came under British Rule, the British anthem " God Save the King " came into vogue in India also since an active national consciousness was not awakened in the minds of our people it was only natural that the people had no distinctive and separate national anthem was new to them could not be conceived by them. Though the Congress was established in 1885, it was

Not till the dawn of the 20th Century
that feelings of national consciousness
~~became strong among the people~~ had
~~occasion~~ ~~scope~~ to develop among our people.
But as a result of important happen-
ings abroad like the Russo-Japanese War,
the Boer War, and the great agitation
following the Partition of Bengal in 1905,
there was a great national awaken-
ing in our country. There were the
stirrings of a ~~new~~ national spirit, and the
idea of independence began to take
shape. The Swadeshi movement, which
originated in Bengal, as the result
of the partition of that Province,
spread over the entire length and
breadth of the land. It was at this
time that the song 'Vande Mata-
ram' which was ~~used~~ sung in
Bengal on all public occasions
~~went but to other~~ parts of India
became popular in other

~~The~~ 'Vande Mataram' is
a song that is taken from the
book 'Anandamatha' written by
the great Bengali Novelist Ban-
kim chandra Chatterjee. In
this song, the writer painted a
picture of our motherland which
made a wide and popular appeal
~~The~~ It spread gradually into every
province of India, and soon became
a favourite. And in course of time
as the spirit of Self-assertion
took root in the Indian people, and

~~and~~ they aspired to a place of honour for themselves and their Country. The need for a distinctive national song began to be increasingly felt but the need could not be fulfilled and made to take practical shape in a day. Gradually the custom was established of singing the 'Vande Mataram' at the commencement of the proceedings of Congresses and Conferences. Later it ~~was given a place of honour~~ gained the prestige of the National anthem, and the practice of giving honour by every one in the assembly standing up when it was sung came to be established. In this way the "Vandemataram" song has gathered traditions round itself, and is now looked upon as the National anthem of India.

One important reason why "Vandemataram" came to occupy this honoured place was that in the early days of the national movement it was viewed with disfavour by the British government. ~~It only~~ Even the Swadeshi Movement was viewed with suspicion ~~at its~~ in those days. No

wonder, then, that the 'Vande Mataram song roused the wrath of the rulers. It was for the same reason that using the 'Vande Mataram' as a cheering cry ~~has been said to have come into vogue~~ [illegible] Whatever is disapproved or banned by an alien government soon achieves great popularity. ~~The better instance can be given of this than the~~ This is amply proved by the immense popularity attained by the 'Vande Mataram' song and the cry of 'Vande Mataram'.

National songs are among the most effective means of rousing national consciousness among the people. As a National song is sung, its effect should be to thrill the hearers, and fill them with a heroic fervour. The 'Vande Mataram' song is a picturesque description of our land but it has long been felt by many that it lacks this spirit of heroic fervour. This spirit may best be seen in 'La Marseillaise' the French national anthem. Its words and tune are inspiring: as one hears the song, one is deeply roused by it, and stimulated to actions of courage and self sacrifice. The Central Volunteer Board, in 1913, considered the question of getting suitable songs written by poets & and choosing the best among them to serve

as the National song of India They have had no occasion, however, to proceed further in this matter.

The 'Vande Mataram', whatever its defects, is still our national anthem. It is the duty of all of us to give it due honour All Indians should make it a Custom to sing it at the conclusion of all gatherings, religious, educational, social or political. And wherever it is sung, not only ~~the people~~ every person assembled in a place of meeting but ~~all those~~ every one within hearing distance of it, ~~must~~ should keep standing till it is finished. And ~~when~~ when people rise up in its honour, or keep standing when it is sung, they should do so with proper discipline, and due solemnity, and remain absorbed in it for the time being. We should not forget that any one failing to do this is not only guilty of serious disrespect to the song, but to the Nation which it represents.

In addition to the National Anthem, the song in honour of the flag is looked upon with like respect in many countries. But in India, it was not till 1921 that a definite Shape and due honour were given to the ~~national~~ flag. ~~But~~ And the flag song

me into existence still later. The
ongs now in use, viz. "Vijayi Vi-
śva tiranga pyārā", and 'Rashtra
apanki divya jyoti' were composed
t the instance of the Hindusthāni
eva Dal, and sung at the Cawn-
ore session of the Congress in 1925.
~~Se~~ Due to the efforts of the Dal,
ese songs have been widely popu-
arised. ~~It~~ It has been made
a rule that these songs should be
~~sung~~ sung on all occasions of
salutation to the National flag.

During flag-hoisting or
e hoisting, these flag-songs and 'Vande
mataram' have therefore to be
sung with single-minded devotion
nd enthusiasm. Otherwise the
function will be robbed of its solem-
nity: people who take part in it
lose all interest in it, and look
upon it ~~with~~ as if it were some
child's play, with scant regard for its
serious significance. Every son
and daughter of India should consider it
a sacred duty to show proper
respect to these songs, and see to it
that every other Indian does likewise.

(These three songs have been given
in the appendix.)

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Flag Salutation and Discipline.

It is a matter for great gratification that the Nation has taken to the programme of Flag Salutation, and such occasions have often been marked by much enthusiasm and popular rejoicing. This affords significant proof of the new awakening and the consciousness that has taken place among the people, who were hitherto conscious only of their servitude. These self inspired and spontaneous efforts are very useful in instilling the love of the National flag in the heart of every Indian and of making the flag universally beloved. Gratifying, undoubtedly, as is the enthusiasm, it is necessary to see that the flag salutation is observed with an increasing sense of orderliness and discipline. The flag salutation which is fixed with great solemnity should be carried out with due reverence & the dignity which is proper to the Indian National Congress which is our great national organisation, has created a tradition in the matter by calling on the nation to offer salutation to the National flag on specified days. It would be still better however, if the Congress would prepare and issue a Calendar in advance for the whole year indicating the days on which flag salutation should be performed. At the present, the following are the occasions observed all over the country, to the accompaniment of flag salutation, viz.:

the Independence Day (26th January), the Jallian
walla Bagh Day (13th april), Tilak Day (1st August)
Gandhi ~~Day~~ Jayanti (2nd octo~~r~~) ~~If these and~~
~~other days are fixed by the authority of the~~
~~Congress~~. It would be desirable if ~~these and~~
a list of other days is issued under the authority of the
Congress. There is a desire to include
flag-hoisting and salutation on many occasions
of public gathering. But unless the ceremonial can be gone through in its entirety
and in the proper and ordained form,
it should not be attempted. ~~Half-hearted~~
~~and~~ partial and ~~ill~~ imperfect completed observance
will do more harm than good to the cause

Detailed instructions and ~~train~~
lessons in the matter of flag-salutation must
form part of the Course of training
in every volunteer Training camp. ~~Any~~
Every individual in such a camp should
get not only theoretical instruction but
detailed practical instruction so that he may be able to take
charge of and conduct flag-
salutation ceremony ~~whenever called~~
whenever and wherever he may be asked
to do so. Every volunteer should receive
full information regarding the origin and
the significance of the national flag so
that he looks upon it with love and
respect. Such instruction should be
imparted ~~attempted~~ in every Primary School of
our country. It is difficult, however
to say how far this is feasible or can
be attempted in our present political condition

The hoisting and the delisting of the flag are sacred functions, and should be, therefore, performed with strict discipline and ~~quiet~~ in a ~~solemnly~~ serious quiet and graceful manner. Only those songs as are prescribed for the occasion should be sung. Only the authorised 'jais' should be called. Speeches must be as ~~brief~~ crisp and brief as possible. The ceremonial by itself excluding the time taken for incidental items like speeches etc.. takes, and should take only about five to six minutes: ~~not more than~~ should ~~must be taken~~ it ~~need take more time~~.

The volunteers who are the guards of the nation, and all those persons who work for or are interested in the country's independence, should ~~gather~~ assemble in time ~~at~~ out the flag field. ~~No~~ .. all No differences, or ~~indifference~~ difference of any kind should come in the way of ~~this~~ performing this National ritual with a united and common purpose. Due attention should be paid to carrying out the ~~time~~ function exact to the minute. This ~~habit~~ sense of punctuality has not yet become a habit with us: and much latitude is taken in regard to time. It is all the more necessary, therefore, that when the function has been decided upon to take place at a particular time, it should be observed punctually to the minute irrespective of the absence of persons big or small, or other considerations.

Sometimes one may find it impossible to be present at a Public Flag Salutation Ceremony at the appointed time, what one has to do in such cases is to carry out the salutation at the appointed time wherever else it may be possible, in ~~one's~~ own residence if need be.

The occasion of flag-salutation is one that should instil the sense of oneness and equality in all those taking part in it Volunteers, students, teachers, officers and ~~others~~ should ~~not~~ submit to a common discipline ~~and~~ No deviation from the prescribed manner and programme should be permitted Nor should any differences ~~of~~ community, religion, language, province, creed, or position (official or otherwise) be recognised. This is an occasion which should be utilised to ~~cultivate~~ foster the sense of unity equality.

~~This particular ceremony~~ It is not too much to claim that this ceremonial, and that the particular manner of observing it is not in vogue in any other country in the world. It is purely Asian in its conception, and reflects our country's culture. Only in regard to its discipline are we indebted to the west.

Any individual or institution has complete liberty to hoist the National flag on a private house or building No definite day need be chosen for this purpose nor any fixed hour No ceremonial need be gone through for the hoisting or the delicate love and respect for the flag are ~~to be~~ by themselves by ~~the~~ all that are required ~~in~~ ~~efficient to~~ in such a case.

In a free country, every city and town has ~~its~~ Flag Staffs ~~on~~ municipal or Government buildings, or in their enclosure. ~~And~~ Arrangements are made to hoist the flag at these places, ~~on~~ on appointed days, and at the appointed hour, with due discipline and decorum

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This ~~com~~ should come into vogue in our Country also.

In some places, it has became a practice to offer worship to the flag or the flagstaff. And by way of honouring the flag, it is sometimes decorated with flowers either before or after hoisting. Whatever the feeling of devotion that is behind such practices, they are ~~to be discouraged~~ ~~or~~ inappropriate and should be discouraged. The true worship of the flag ~~consists of~~ in other words of the Nation, consists of fighting for it, honour at all times, wearing out oneself in its service, and subjecting one's body to privations. and suffering in the attainment of freedom. ~~a~~ in maintaining the dignity of the flag. Offering one's all for the Nation's sake is the only true offering to the Flag.

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Important things to remember

Though the National flag is a piece of cloth, it should not be looked upon as any other piece of cloth in daily domestic use. It is more precious than life itself. It is a sacred Symbol worthy of great reverence, and since it is an object of all-pervading influence in a nation that pulsates with life, the flag should be guarded with due honour. The following instructions should be borne in mind, and carried out in practice :—

1. The flag should not be allowed to drop wherever it may be, it should not be allowed to drop down, either at home or any other place. It should be ever guarded with care. Nobody's feet should be allowed to touch it. No one should sit upon it. It should be always remembered that it is never regarded as a piece of cloth it is doing great dishonour to it. It should be therefore folded and properly secured in a closed bag when it is not on the flag staff.

2. The flag should not be allowed to touch the ground. If it has to be folded or otherwise handled before hoisting or after dehoisting, it should be done without trailing on or otherwise coming in contact with the ground. And when it is put by, it should be preserved in a proper place.

3. A flag that is old, or torn or has lost its colour should never be hoisted. When a flag is worn out to this condition, either it should be buried or burned with due solemnity.

4. The flag should never be allowed to fly night and day. It should be hoisted at the time of sunrise, and dehoisted soon after Sunset. On both occasions its salutation should be duly observed. With the permission, however,

of a duly authorised officer, there is no objection to keep it flying all night at any specified place ~~above~~ on any specified building. A flag that is thus kept constantly flying has to be changed every six weeks

5 When ~~the~~ flag is kept flying, proper arrangements should be made to keep watch over it. Sentries should be posted to do this ~~work~~ duty by shifts

6 There is a belief in our country that if a lamp drops down to the ground it is inauspicious. Similarly, even in regard to the flag or the flag-post, they should not be allowed to fall down to the ground

7. After the flag is hoisted, if there is indication of coming rain, the officer in charge should have it dehoisted, after offering salute to it. And it should be hoisted after the rain stops. No special permission need be taken for this procedure

8. If the flag is hoisted half ~~mast~~, that is, at the middle of the flag-staff, it should be considered a sign of mourning. On occasions of national mourning, it is the practice to keep the flag half-mast in this way ~~when~~ the flag is thus hoisted half-mast, it is Before hoisted at the top, to begin with, and after the salutation ceremony is over it is let down half mast. When dehoisting also, the half mast flag is first taken to the top, and after salutation, it should be dehoisted. How many days, or how long the flag is to be flown half mast depends upon ~~the occasion~~ circumstances, and should be decided by the Superior officers ~~of~~ in charge the National organisation, who will issue instructions in this behalf.

9 Every nation gives the ~~first~~ place of honour to its own national flag. And the flags of other nations ~~are duly protected~~ receive protection under the shelter of the national flag. Honouring one's own national flag never amounts to dishonouring the flags of other nations. It is an international convention that the flags of other nations should receive the same honoured treatment as the flag of one's own country. It is an unpardonable offence to burn, tear or to dishonour in any way the flags of foreign nations. When one's national flag is insulted it is a matter that should never be tolerated. In times of peace, if the flags of other nations have to be hoisted along with the national flag, all the flags chosen should be of the same size, and should all be hoisted on different posts of the ~~same~~ equal height, in front giving rise to any sense of discrimination or distinction. All flags should receive equal honour.

10 In any assembly or gathering, the flag, if used, should be ~~to~~ at the back or right of the speaker or the president, and flown from a high place. If there is a wall or building at the back, it should be flown from the top of it. The flag should never be spread on the table, nor it should never be placed in front of the speaker or the President.

11. If the flag has to be fixed in front of a motor car, one of suitable and becoming size should be chosen. It should be firmly fixed to the radiator cap, so that it does not ~~drop down~~ drop down when the car is in motion. The flag to be used for this purpose should always be small. ~~It~~ It should be ~~to be~~ such that it will be not only orna-

but cause no inconvenience to the chauffeur who should get a clear view in front.

12. The flag should contain no other symbol picture, design, letter, or embroidery than the chakra A flag that does not conform strictly to the approved design cannot be considered a national flag

13 If the flag is hoisted wrong side up, it is a sign of danger special care should therefore be taken that the green stripe comes at the bottom, while the flag is hoisted

14 The national flag should not be figured on hand kerchief or towel or other article of daily use. Since these are used for purposes of wiping or cleaning it amounts to degradation the national flag ~~to the same~~ when so used. ~~and~~ The national flag should not be used as a design along the borders of saris, or other garments intended to be worn

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Appendix I

1 Vande Mataram — with diacritical marks

(give the original in Roman script, followed by the English translation of the same by Sri Aurobindo Ghose).

2. Bharata Bhagya Vidhata — (The flag song to be sung at the time of hoisting)

(give the original in Roman script — followed by a simple English translation if necessary)

3 Rashtriya Pataka (The flag song, to be sung at the time of hoisting)

(Give the original in Roman script, followed by a simple English if necessary

"I can not permit any attempt to dishonour the National Flag by whomsoever committed to pass unnoticed. There is and should be no rivalry between our National Tri-colour Flag and workers' Red Flag. I honour and respect the Red Flag because it represents the blood and suffering of the workers. And our tri-colour Flag, if it stands for anything, stands for the freedom of the masses of India from exploitation. To-day it is the symbol of Independence, the sole emblem of the yearning in our hearts, the sight of which floating bravely and proudly against the blue Indian sky fills us with gladness and gives us strength and hope to go forward and win. We shall tolerate no dishonour to that Flag from any country or from any individual whether he is an Indian or a foreigner. We shall protect it and defend it with full determination

and with the least ounce of strength
and energy in us. And those that may
attack it and seek to dishonour
it shall be none of us and with them
we shall have nothing in common —

Appendix II

Dishonour to the National Flag

The 26th of January, 1930 was being celebrated as the Independence Day with great enthusiasm in all parts of India, with Flag salutation and joyous acclamation of an Independent India. The Congress message for the occasion was to be read everywhere. A new life had become manifest. There was the thrill of a noble aspiration, and the exaltation of hearts knew no bounds. The cheers of 'Bharata Mata ki jai' rent the air wherever one went. The Independence Day was a memorable and sacred occasion.

The Day was celebrated in Bombay also, where people had assembled in their thousands. They were called to offer their salutation with Flag salutation, to the National Flag. But just as the flag was to be hoisted an incident occurred which caused much grief and consternation. A few more desperate attempts to pull down the national flag, and instal in its place the Red Flag of Labour. But the people assembled could not tolerate this insult to their country's flag. Those who wanted to hoist the Red Flag were thrust aside and the National Flag was installed with triumphant acclamation.

This occasion gave rise to an exhortation by Pandit Jawaharlal Nehru, the Congress President at the time, which is worthy of being noted by every Indian. Pandit ji said:-

"Whoever was responsible for the incident, I can never tolerate this insult to the National Flag. There is no rivalry between the National Flag and the Red Flag of Labour. There can be none in future. I respect the Red Flag. It is the symbol of the blood and suffering of [illegible] Does not the National Flag also stand for the same ideal? It [illegible] that the power of India

Get the original

must be liberated from their economic bondage.
It is the beacon of our Independence: and
as its ~~rays~~ flies in the blue Indian sky with hope
and confidence, its sight fills us with enthu-
siasm: ~~and it gives us strength to~~ lights our
~~march along the road~~ future path and gives
us strength to attain our freedom they dishonour
to the ~~National~~ flag by people of India or other
nations can never be tolerated by us We
shall ~~each~~ concentrate all the energies and strength
of ~~our people to protect it~~ and fight to the end to preserve
its honour. There can be no peace between
us and those who seek to dishonour it. We
shall regard them as our enemies"

Use the original speech

Pandit Jawaharlal Nehru is regarded
as the soul of India, a priceless jewel of
our motherland, and ~~thousands~~ all India is prepared
to follow where he leads. Let us then take to
heart the above noble words of exhortation
uttered by our beloved leader.

Things to remember.

1. The position of the Three colours.

Horizontal stripes

Saffron stripe — At the top
White stripe — In the centre
Green stripe — at the bottom

2. The position of the symbols.

A chakra in blue, to occupy a third of the space, should be figured in the centre of the white stripe. The ~~white~~ wheel of the chakra should be to the side of the flag-staff

3. What the colours and the chakra stand for.

Saffron stands for courage and sacrifice
White stands for peace and truth.
Green stands for ~~devotion~~ faith and chivalry
The chakra stands for the ~~motto~~ hope of the ~~people~~ masses

4. About the length and breadth of the flag.

If the breadth is two feet, the length should be three feet
The breadth is to the length as ~~to~~ 2 : 3. The same proportion should be used always.

5. The Programme of flag hoisting

a.) 'Vande Mataram' song
b) Namaste
c) ~~[illegible]~~ 'Jhanda uncha rahe hamara' song
d) speeches, etc.
e) 'Jai'
f) 'Vande Mataram'
g) 'Bharata matakijai'

6. ~~The~~ Arrangements in the flag-field.

a. In front of the volunteers : officers and invitees
b) ~~Along~~ the circles, beginning with the inner-most: first row : boys and girls. Second row. ladies : Third row: Volunteers. Beyond the square enclosure : Spectators.

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Organise communities at least

— By Dr N. S. Hardikar,

Our motto is "train discipline and organis the indian youth for an efficient effective service of the motherland". By indian youth we mean all young men and women living in Hindustan. They may be Hindus, mahomeda parsees, Jews, christians, or any body else in so far as their religious creed goes. we, as an All-India National Organisation, have nothing to do with the religious faith of any one. First and foremost we are interested in bringing all youths together and making them serve India without wasting much of their time and energy. it is our intention to enrol them as members of the National Volunteer Organisation, give them training in Dal camps and organise them for an efficient service of the Motherland

India has given birth to numberless peers and gems who have ~~shone~~ luminously shining in the Galax of immortals. Some of them were monarch Some Sages, Some Saints, Some Warrior Some Statesmen and Some learned Seers. All of them have left a trail of all that is ~~good and all of that is~~ wholesome and healthy ~~for the good~~ of the humanity and the universe. When this sphere of enveloping the entire universe ~~and~~ is narrowed and ~~brought~~ covers a particular country the personalities ~~are~~ concerned ~~are~~ become national heroes.

From time immemorial, whenever occasion and circumstances arise some such personality comes up from no-where and leads the nation to glory. The aim of each one of them is the same but the ways, means and methods differ ~~as according to the~~ as the time demands. Due to the incessant ~~the~~ efforts and the leadership of such great men, the country ~~be~~ grows up to glorious heights. When again due to the absence of such luminaries the nation again is caught in the grip of Chaos and the ~~country's~~ nation once again goes down into oblivion. This cycle of ups and downs is going on forever which is aptly described in one line - "~~नीचैर्गच्छत्युपरि च दशा~~ चक्रनेमिक्रमेण".

Our country can be quoted as an

as an example to such state of affairs.
Thus ~~as~~ cycle has been revolving from
time immemorial. This happened in
Vedic period, in Puranik period,
in our ancient historical and
even in modern times also.

Thus we see Harsh Vardhan,
Emperor Ashoka, Rana Pratap,
Chhatrapati Shivaji, Rani Laxmibai, Peshwas,
~~Jhansi~~, Bahadur Shah, Parameshwara
Pulakeshi, Hoysalas, Kadambas, Pallavas
and a host of such monarchs. As the time
demanded Saints and preceptors like, Devaguru
Brehaspatya charya, Asur Guru, Shukracharya,
Adya Shankaracharya, Swami Vidyaranya
Swami Ram Samartha Ramadas, Dayanand
Saraswati, Shri Ramakrishna Paramhans
Swami Vivekanand, Swami Shraddhanand
and Shri Arobindo.

The beginning of this Century
~~Saw the produced great~~

ST

THE R. S. S. (By Dr.N.S.Hardikar).

In these days of well-knit, disciplined and efficient organisa-tionsbent on helping the National Government which strives to bring happiness, comfort and prosperity to the people, are absolutely necessary. When the Congress organisation is tottering down on account of the follies of its own followers, other national organisations are needed to strengthen the hands of these who are reigning the country.

There are some goups in the +Country which are very well orga-nised and ca rying on their work in their own manner and according to their own manner and accordingto their own light. But, unfortunately most of them have been, in one way or the other working in an all together different direction and are engaged in pulling the legs of India's veteran leaders who control the destinies of over thirty crores of people.

It is true that mistakes are committed by Governments. It is but natural for them to do so. It must however be realised that an infant free nation like that of ours is bound to commit mistakes at the begin ing as most of those who are at the helm of affairs had very little experience of running the administration of a vast country. To take advantage of their mistakes and to carry on propaganda against them is a national sin. Such sins ought not to be committed. We should not allow them. All of us, even t ough our views do differ, ought to pull together fo the common cause of making India a happy and prosp rou nation.

The Communists, the Socialists, the R. S. S. and similar other organisations have been doing harm to the National Cause by going against the existing Government and the Congress. That is why we have disturbances in Bengal, Andhra and other Provinces.

We are now concerned with the R. S. S.; because of its rapid pro ganda and it violent communal nature it was declared illegal and many of its me bers jailed. The ban placed on this organisation has now been removed and the me bers released. Shrewd as the Home Member of the Central Government is, he must have convinced himself that the R. S. S. will not go against the laid down policy of the administration and therefore he has ordered the ban to be lifted and risoners released. An iron willed Man knowing his job perfectly well knows what is wanted at this time and knows whom to bag and whom to let free. Sardar Vallabh hai has a long vision and enough imagination to paint a beutiful picture of India and work as per his own taste. I think, after studying the whole thing carefully and examining all facts in details he must have come to the conclusion that a free hand to the R. S. S. under the conditions imposed will help the country. That is why the R. S. S. is free today.

I want the R. S. S. members to understand the exact situation and act loyally for the betterment of the Indian Nation. They should not stick up to their old practices, old ideology and old teachings. They should not try again to imbibe the dangerous spirit of violence in their members and make them abuse the leaders of the land. Whatever the conditions imposed, they should follow them to a word without a mur-mur and help the existing government to strengthen the moral and legal forces now working in India. If the y more this, they will harm themselves. Time alone will prove their mettle.

6 Relations between individuals and Institutions.

(7)

By: Dr. N.S. Hardikar, Hub

MY EXPERIENCE tells me that in running an Organized obedience and discipline are the most essential factors. If these are kept in mind and acted upon, the organization which he founds is bound to be sound and powerful.

Fullest possible co-operation amongst the members to the same of an organization and loyalty/result in obedience to orders. Members may not quarrel amongst themselves and there may be seeming co-operation and unity amongst all of them, but indifference towards the programme and the orders will stunt the growth of the organization to which they belong. When once an organization launches a programme of action after consultation with its representatives and after full deliberation with them, not even conscientious and intelligent disagreement with the policy and programme should make us feel different from the organization. So also when the resolve is made the members ought to bend their heads in obedience to the same and submit to it ungrudgingly.

(a) Conscientious Objectors: In order to [illegible] desired results even the conscientious objectors ought to waive all their objections aside and carry out the programme with one mind and one heart.

Such objectors should, in the interest of the nation, try their level best to convince the leaders and organisers of the organization and bring them to their own point of view and with their consent and co-operation get the policy or the programme, or both, changed or modified as they require. This maintains unity amongst the rank and file. It adds to the strength of the organization.

When honest difference of opinion renders co-operation and conjoint action an impossibility, the only course open to such objectors is to allow others to carry out their programme or to resign and get out of the organization. This save many unnecessary troubles, lessens bickerings, reduces mental worries and does not allow the opponents

to unnecessarily meddle with the affair. Then alone, an organization will thrive and be a living force.

Co-operation and loyalty should carry along with it obedience to orders, which is another essential factor for a sound and perfect organization.

(b) The ego in man: With the best of intentions of serving the people and the country, when a person voluntarily joins an organization, he becomes a part and parcel of it. He is then supported to have willingly accepted the policies and principles of the organization. So, when once an action is resolved upon by a majority, the members shall have to work out the programme loyally without criticising the same. Criticisms jeopardise not only their own position but in many cases harms the organization and puts obstacles in its onward march. It must always be remembered that collective wisdom of the majority is more potent than individual opinion. The principles which attract a person to join an organization should induce a member to carry out its mandates.

The majority may be wrong and the disagreeing member may be right. The action of the majority may ultimately not bring the desired results andit may utterly fail in its attempts. But the co-ordinate action and ceoperation of all members will save the honour and integrity as also the strength of the organization. Therefore, the "I" of an individual should merge in the "WE" of an organization. The "I" is a dangerous weapon in democracy. It must not be encouraged and allowed to exist in democratic organizations.

(c) Personal Ambitions: Individual interests should never come in the way of one's duties to the organization. Predominence of personal ambition over policies and programme of an organization make it less efficient and effective. If every individual member tries to put forward his own

ide s originating in his own ambitions, no united action is possible and the organization is bound to defeat its own purpose. So, the individual howsoever great he may be, will have to merge his "self" in the organzation to which he belongs and will always have to think in ~~kutx~~ terms of his organization.

The "I" of a member of an organization is certainly dangerous to its cause. A member who is loyal to an or anization mu t never breed the feeling of "I" in him. Every one must get rid of its consciously.

This ego in oneself is the breeding pl ce of jealousies and prejudices which ob truct the smooth carrying out of the policies and programmes.laid down by an organizatior often times it brings abou disintegration. howsoever strong may be the personality of the man who says "I" in an organization it is bound to bring disruption in the rank and file and will land it in difficulty. The autocracy of a strong-willed "I" may produce satisfactory results for sometime, but in the end it is ruinous to the cause

If organizations are brought into existence for achieving cer ain concrete results during a given period for the betterment of human society, every person who joins it must first get rid of his individuality and by sacrificing the same help to bring unity in the ranks, which alone will strengthen the group. Obedience to the programme, therefore, on the part of every member is absolutely necessary in an organiza ior

4. Discip ine

This brings us to a sti l greater essential factor of an organization - discipline. When a member of an organization thoroughly understands the importance of unity, loyalty and obedience, it may then be said that he is bearer discipline than before. A person who sacrifices all his

personal interests and subordinates the "I" in him to "We" for the sake of an organization cannot but be a disciplinarian.

But discipline is much more than this. Not mere consciousness of our membership but intelligent understanding of the methods, the policies and programme, as well as the constitution, rules and regulations of an organization will make one a disciplined worker. Obedience to the orders of an executive just for the sake of obedience wont help a member to become a perfect disciplinarian. In order to achieve the goal that is once fixed we must thoroughly unders and the directions in which an organization moves its chariot or intends to move the same. It helps the members to maintain peace and order in an organization and to run it efficiently.

(a) Control of mind: What is discipline if it is not the fashioning of one's mind ? One has to learn to suit certain conditions when one is placed in unsuitable and unwelcome circumstances. Training of one's mind to the voluntary acceptance of the rules and regulations of an organization is disciplining oneself. Shaping of one's own mind in the light of the education that one receives in a group or an organization is disciplining oneself. Following the dictates of a majority ungrudgingly is disciplining oneself. It needs great self-control, farsightedness and a deep study. A disciplinarian knows the art of putting in the back ground his own opinions, his own ideas, his own methods, and his own policies and programme in the interests of a greater cause for which his own organization is working. That means, the member sacrifices his own 'self' for the solidarity of the organization which is the result of a strong majority. The self-control of a member, therefore, results in sacrifice of his personal interests. Such sacrifice, in its wake, strengthens the organization and keeps it alive all the time.

These are the fruits of discipline.

(b) Misuse of discipline: It should however be remembered that discipline is a double-edged weapon. If used for a righteous cause by right persons and in a right manner, it helps the organization and through it the humanity at large. If not, it is bound to create havoc in the members and the society to which they belong. Therefore, the meaning as well as the method and time of its application should be clearly understood by those who desire to make use of it.

(c) Necessity in daily life: Discipline is necessary in every-day life. It helps well-ordered life not only in organizations but in societies and families also. The disciplined action of a member, either of an organization or of a family, brings about quicker results in an attempt without much waste of time, energy and money. When one knows how to control one's mind and body one becomes decisive in his nature, he becomes strong willed and finishes his daily task at the given time and hour. He thus saves his own troubles, as well as those of others. Discipline helps the fulfilment of the cause without much waste and worry.

A disciplinarian is a person who knows that a certain thing is to be done in a certain fashion without any loss of time and energy but within a given period. He does it not only to his own satisfaction but to the satisfaction of all concerned. Such persons alone bring name, fame and success to an organization.

Discipline is a thing that cannot be hidden. It manifests itself in all our thoughts and actions. New thoughts as they suggest themselves to a disciplined worker are automatically translated into organized actions by force of character. All this he does because he knows how to

control his mind and this exercises a great influence upon the organization.

Loyalty and discipline are the backbone of an organization. On the strength of these two the huge machinaries of all the first class Governments in the world are run. No organization can ever live in their absence. Therefore, we should always attach more importance to the same and see that those are maintained at any cost.

12 (6)

SIX CARDINAL POINTS
(By: Dr.N.S.Hardiker)

MY EXPERIENCE tells me that in running an organization the following are the most essential factors. If these are kept in mind and acted upon the organization which he founds is bound to be sound and powerful.

The essential factors are : (1) Co-operation, (2) Loyalty (3) Obedience, (4) Discipline, (5) Efficiency and (6) Character.

1. Co-operation amongst members.

(6)

What is an organization if it is not the "collective will" of a number of persons belonging to it ? In the absence of perfect co-operation and united effort on the part of members of an organization the "collective will" will never result. Co-operation, therefore, is an essential factor in maintaining the integrity and solidarity of an organization. It enables one to maintain a solid front and helps to achieve the desired goal. However powerful the opponent may be it will be impossible for him to pierce through the "collective will" which protects an organization.

It is easy to bend the will of a single individual, but is very difficult to bend the will of a number of people bound together by one idea and one goal. Willing co-operation makes this knitting possible and results in uniting various groups of men. This adds to the strength of an organization. It makes it a powerful body. Without co-operation there cannot be any unity and without unity there cannot be a powerful organization. Therefore the very existence of an organization depends upon the unity of its members.

Sincerity and straightforwardness are absolutely necessary if co-operation of others is to be sought. These help a great deal in strengthening the wheels of an organization. Honest dealings of members with one another binds them together and then they begin to act as one man. A feeling of this kind is a source of strength to the organization to which they belong.

Co-operation is the soul of an organisation, unity its life-breath. United action on the part of its members is the first characteristic of a living organization.

2. Loyalty to Organization.

Full and ungrudging co-operation is only possible when the members feel that it is their organization and each one of them is its unit. That is loyalty to an organization. "Right or wrong, it is my organization, I belong to it, I will build it further and make it a living force" so says a loyal member of an organization and acts up to it. If the members do not take its programme seriously and work it out, no achievements are possible. The achievements, therefore, of an organization depend upon the conscious efforts of its members for the successful carrying out of the programme. Loyalty of its members will make an organisation a living force powerful enough to achieve its objects.

(a) Hero-worship. Loyalty to an organization is altogether different from loyalty to an individual. Individual loyalty is based on our estimation of the person we follow. When once the charm and the attraction in the "Hero" are gone, his following dwindles down. Generally, in the beginning, it is the personality and not the principles that secure a following.

Being dazzled by the glamour of his personality we obey him. Degenerated hero-worship, therefore, breeds blind-following, helps hypocricy to thrive, stimulates the growth of jealousy, begets narrow vision and fosters stupidity on the part of of the followers. Hence, it is not the personality of a hero that ought to count, but the principles that he ennunciates and tries to work out. The halo of the person who builds an organization must not dim our reason or dilute our loyalty to principles.

(b) Adhere to Principles. The sound principles on which an organization is based and founded should be nearer to the heart of its members than the personalities that founded it Then only an organization will be strong and rock-like. But organizations live long enough to achieve the cherished goal. The achievements of an organization whose guiding stars are personalities and not principles, are very poor. The life of such organizations is short and uneventful. The heroes will have to merge their "Self" completely in the principles they enunciate and make their followers follow the dictates of the organization which they start.

"An idol is nothing in the world; while society has much use for flesh-and-blood heroes who will doughtily do their part and accept the fact of duty well-done, as the wholly sufficient meed of their labours. The worship of heroes is a delusion which historical science is happily rendering impossible in the case of these personalities fully documented in the nearby ages. Less worship of tinsel personages and flesh-and-blodd heroism will go far toward making the good society." Thus wrote Rev.John

Hayne Holmes of Chicago. How true it is.

Blind following mars the value and worth of an organization and it disgraces the hero also. Conscious attempt at intelligent following enhances the value of an organization and brings about quick results. Loyalty to an organization must therefore be fostered. Loyalty to an individual, or in other words, pseudo "hero-worship" should, at all times, be discouraged and condemned.

(c) Organization is greater. It must not be forgotten also that an organization is greater than the tallest of the tall personalities in the world. Individuals come and go. Many persons enunciated their principles and tried to work them out during their life-time. Their teachings have remained but their human forms have disappeared. It is the principle that counts more than the personality. The organization which works out those principles, therefore, is greater than the person who enunciates them. Hence, loyal to an organization is an absolute necessity.

THE RED MENACE

By: Dr.N.S.Hardiker

Communism grows rapidly in a poverty stricken land. Discontentment is the best manure for Communism. In India Communism has a good field to grow on account of India's poverty and dis-satisfaction of the present rule in a portion of her people.

Of late we are seeing and reading as to what is happening in Bengal. Young men of Bengal who were and are of a revolutionary type, are, it seems, joining the Communist ranks in large numbers. The violence which they have perpetrated so far has terrorised the people of Bengal and made the leaders of India anxious about its future. The communists in Bengal have hurled insults at the National flag and the women folks, murdered those who oppose them, and destroyed homes and property as well.

In Andhradesh also we hear the same story being repeated. The other day we read that two Congressmen were murdered by a mob of about 150 communists who were armed to their teeth. A little before that, a few Communists attacked the house of a Seva Dal organiser in that Province, thrashed him well and removed his eyes. In the remote villages of Hyderabad also such

crimes are going on. So also in Malayalam.

The Communists have not concealed their Policy. One Mr, A.D.Vikrama Sing of the Cylone Trade Union Federation who is substituting in the place of Mr. A.S.Dange, President of AITUC on the executive of the WFTU has declared in a Press interview that his Party (Communist Party) is striving to bring about the same state of affairs in India that they have achieved in Malaya and Burma.

If what is reporte is true, it is a challange to the Congress Organisation and the Government. We should not take this challange lying down.

The Congress Organisation must accept this challange boldly and should show its strength to those who are opposing it.

In order to crush such enemies as these who are hindering the Nation's onward march in developing the human and material resources, Congressmen should immediately unite their forces, get rid of Power Politics within their own ranks and organise their youths.

Otherwise this Communist danger is bound to trouble us further

By: Dr.N.S.Hardiker.

My friends, who are personally attached to me, and who are regular readers of this - JAI HIND KANNADA WEEKLY- do write to me whenever they have some leisure at their disposal, and express their opinions about my writings in the weekly. A few of them have made some suggestions regarding our future work, and have urged me to get in touch with people of similar thought throughout the Country. I have simply acknowledged their letters but have not expressed my opinion about the suggestions they have made.

I quote herebelow a few Paragraphs from a letter of an esteemed friend, who happens to be a member of the Constituent Assembly. The paras run as follows:-

> " Your front page writings in your JAI HIND drew tears from my eyes. I don't know how I can express my appreciation. I wished that people especially our Congressmen had the purity of heart to understand the pathetic appeals contained in your writings.
>
> The degeneration and deterioration is general all over our unhappy country under the Congress Control Will Congress ever rise again to its height of purity and sacrifice and service? You are a lonely Jackal crying in the wilderness now; but can you make a ~~ex~~ nucleus for a general cry?
>
> There are individual Congressmen like you all over the Country. So long as each thinks and talks by himself alone, it vont get strength. Hence, get into touch with similar Congressmen elsewhere and your cry can get a volume, enough to give a new tone and a new slogan. After all, man's nature is yearning for improvement in the Congress regime. The inner mind is longing for a change towards improvement, inspite of its personal petty considerations of a momentary nature....."

It is true as my friend says that there are Congressmen who yearn for improvement in the Congress Organisation. But, at this juncture it seems impossible to me to do

anything. Congress executives who are in power, in the Country have not yet realised the crimes that they are perpetuating and thus are throwing themselves in the rut which is being created by their own action. I am hoping however that the new circumstances that are being created by world forces will soon open their eyes and then they will begin to repent and mend their manners. So, I intend to do nothing, as I know fully well that my action towards rebuilding will be grossly misunderstood and mis-represented.

Thesame friend at another time wrote as under:-

> " ...We have been discussing ways and means of putting the Congress Organisation on a strong basis. We could not find a clear solution. The reason is the fact that there are conflicts of opinion between power-people and the other people of the Congress. There is degeneration on all sides, in political, moral daily life of Congressmen. How to raise the morale all-round? That is a big question. The demoralisation is running down-hill at an irresistable gush-speed, which cannotbe brought under control by the present people in power or by the people in charge of the Congress Organisation. That is how it is felt; but no one was able to throw any practical suggestion to rescue out of the morass ..."

My friend wants to raise the moral all-round. It will be possible, if we but improve our Character. We have none today. We have suffered and we are suffering on account of lack of character on our part. Let us try to build it first.

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OUR BAPU

By Dr.N.S.Hardiker

The architect of Modern India, the tallest of the tall in the world of the 20th Century, the Saint-Politician, who treaded the path of Christ & Buddha, even in these days of Modern Civilization, the Father of the Indian Nation, was born on this day 80 years ago, and we are now celebrating his Birth Day, though he is out of our sight.

We do celebrate Rama's & Krishna's Birth Days. We do also celebrate the Birth Days of sires who gave fresh lease to the people of their time. It is true that we do not forget them because we are told, that the Creator of this Universe takes birth whenever the Creation is facing difficulties and passing through sufferings. "ಯದಾ ಯದಾಹಿ.." So says Lord Krishna in Bhagavad Gita.

Being philosophic minded, we, the Indian people believe that these sires who have come to the earth from time to time are manifestations of the Lord of this Universe, and hence we do not forget them.

So, the Father of the Indian Nation, Mahathma Gandhi will be forgotten by none of us. His images will find its proper place in our heart's temple and the future generation may worship them in temples like Rama and Krishna are being worshipped to day.

But the question of questions before us, is - " Do we follow his foot-steps? Have his teachings been understood by us and do we act upon them? "

What we actually see to day is that we celebrate his Birth Day, we worship his images, but, we do not care to follow him. All the rot we see and the rut through which we are passing is due to the fact that we are not following his foot-steps. We are passing through dangerous times and if we do not follow the advise given to us by the greatest of the great MXXXXX Seers of the Modern time, we are sure to fall in a ditch or in the grips of criminals who would crush India's hard won Freedom.

Let us therefore not only worship the images of Mahathma or celebrate his Birth Day, but sincerely follow him so that our Nation also becomes and remains as great as he.

Men of Character who will play an important role in the body-politic of our Nation are greatly in demand.

Devotion, Sincerity, Honesty of purpose, Discipline Efficiency and activity are absolutely necessary in building our infant free nation.

Our Kiddies, children and grown-ups will have to learn to stand erect and talk with any man boldly and intelligently like a man. United they will have to serve their Nation and learn to protect its honour from its external and internal enemies.

All this means training the growing generation in a perfect manner.

None but the Sev. Dal can give this kind of training. Sev Dal is meant to do that work.

All those who are connected with the Sev. Dal movement in Karnatak should bear this basic thing in mind and shape the younger generation accordingly

God speed to those who do not slacken their activity towards their mother country.

N.S.HARDIKER
17-4-1949.

YOUTHS RESPONSIBILITY

By: Dr. N. S. Hardiker.

It was in 1927, that Lalaji (Lala Lajpat Rai) had said to me that he would have gladly joined the Seva Dal Training Camp and had taken 'Dal' training which was very useful for the fight that was being waged with the British Government then. But he said he was not a youth and as such it was not possible for him to take the training that was being given to the youngsters in our Camps.

Twenty two years ago he said this. This comes to my mind now every now and then, when I see around me youths wasting their time and not making use of the educational facilities that are being offered by both Government and Public Institutions.

When I was a boy and yet in high school, I received no general training at all, though what little that was taught to me and the youngsters in school was perfect. Ambitious boys then with vision and imagination had absolutely no opportunity to learn and push themselves forward in the field of action. The Government then was an alien Government and there were very few or rather none at all, public organisations which aspired to train their youth efficiently for the service of the Nation.

The circumstances at the begining of the 20th Century and in the 20's were all together different than the circumstances now prevailing in the 40's.

If I were a boy to day and in my teens, I would certainly have taken all the adbantages that have been offered by our Government and Public Institutions to learn to stand on my own feet like a bold man and serve my nation efficiently and self-lessly. But now being in the sixty it has become difficult for me to learn all that a youth can and fly like a bird all over the world in order to get more and more knowledge for the good advancement of my Country and my People.

Lalaji in his 50's felt it. I in my 60's feel. The youth in the Country is neglecting the duty towards his mother land and has become a happy-go-lucky man. It seems that he does not realise the burden upon his shoulder of protecting the freedom that has been won and training the future generations of his Country in order t make his people happy, contented and prosperous.

It is a pity that the Nation has to see such a fall in its youths. Will the youth understand this and change?

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THE R. S. S.

By: Dr. N.S.Hardiker.

In these days of well-knit, disciplined and efficient organisations bent on helping the National Government which strives to bring happiness, comfort and prosperity to the people, are absolutely necessary. When the Congress organisation is tottering down on account of the follies of its own followers, other nation-lorganisations are needed to strengthen the hands of those who are reigning the Country.

There are some groups in the Country which are very well organised and carrying on their work in their own manner and according to their own light. But, unfortunately most of them have been, in one way or the otherm working in an all together different direction and are engaged in pulling the legs of India's veteran leaders who control the destinees of over thirty crores of people.

It is true that mistakes are committed by Governments. It is but natural for them to do so. It must however be realised that an infant free nation like that of ours is bound to commit mistakes at the begining as most of those who are at the helm of

affairs had verylittle experience of running the administration of a vast Country. To take advantage of their mistakes and to carry on propaganda against them is a National sin. Suct sins ought not to be committed. We should not allow them, all of us, even though our views do differ, ought to pull together for the common cause of making India a happy and prosperous Nation.

The Communists, the Socialists, the R.S.S. and similar other organisations have been doing harm to the National Cause by going against the existing Government and the Congress. That is why we have disturbances in Bengal, Andhra and other Provinces.

We are not concerned with the R.S.S. Because of its rabid propaganda and its violent communal nature it was declared illegal and many of its members jailed. The ban placed on this organisation has now been removed and the members released. Shrewd as the Home Member of the Central Government is, he must have convinced himself that the R.S.S. will not go against the laid down policy of the administration and therefor he has ordered the ban to be lifted and prisoners

released. An iron willed man knowing his job perfectly well knows what is wanted at this time and knows whom to beg and whom to let free. Sardar Vallabhbhai has a long vision and enough imagination to paint a beautiful picture of India and work as per his own taste. I think, after studying the whole thing carefully and examining all facts in details he must have come to the conclusion that a free hand to the R.S.S. under the conditions imposed will help the Country. That is why the R.S.S. is free today.

I want the R.S.S. members to understand the exact situation and act loyally for the betterment of the Indian Nation. They should not stick up to their old practices, old ideology and old teachings. They should not try again to imbibe the dangerous spirit of violence in their members and make them abuse the leaders of the land. Whatever the conditions imposed, they should follow them to a word without a murmur and help the existing government to strengthen the moral and legal forces now working in India. If they ignore this, they will harm themselves. Time alone will prove their mettle.

HAVE PATIENCE.

By: Dr.N.S.Hardiker

"Week after week you are writing articles in your weekly 'JAI HIND' and asking the people to help the Governments in their task of building a strong INDIA. To many of us, this advise has become nausiating. We are not only hearing tales of owes and sufferings of our bretheren, but are actually undergoing the same ourselves. Such being the case, how can you expect us to help the Government? We feel that the Government is responsible for the present ills in the Country and we also feel that it, by its own activities and actions is forcing the people to go farther and farther from it. "

These re the remarks of some of my best friends who were once staunch believers of Congress principles and who worked and suffered for the cause of the Independence of INDIA. To agree with them and try to wean them away from their present belief has become a very difficult task. To convince them of the dire necessity of their help to the present Governments in their undertaking is a Himalayan work as they point out instances one after another of favouritsm, nepotism,

partiality, high-handedness and what not? of those who are at the helm of affairs.

" They talk loud and go on giving promises one after another, but actually they do very little. Look at the administration itself? See how inefficient and corrupt it has become! From the inefficiency that is now prevailing in the administration one is lead to believe that the man who is at the helm, controlling the well-being of the people, knows not the job. It would be no exaggeration is we pointedly remark that he is simply holding on to his chair to enhance his own value. Yountake any department of the Goverm ent and you will see what a huge failure it is becoming. Lacs and Lacs have been spent by the Governments on 'GROW MORE FOOD' campaign last year and the year before last. Did we get any good result for the money spent? Even after this huge expense do we get enough to eat? We talk of prohibition and still we have practically the same number of drunkards. We talk of anti-corruption campaign, but corruption is rampant. We promised better facilities for the Railway travellers; but all the promises still remain in paper. Crimes go on un-abated; even if detected

the criminals are let loose. Prohibitive orders served on miscreants are withdrawn overnight without assigning any reasons. There is neither rhyme nor rhythm in the orders and withdrawals. "

When the Government is being attacked in this manner it becomes difficult to reply. These attacks have some basis. But we have got to answer them. It is true that certain things get out of control of even those who wield power. They have to depend on the representatives of the people and also on those who are on the public eye. If they mislead the powers that be, what can they do? Democracy means 'Peoples' Raj' and if the people and their representatives goad the government into wrong action, how can the government work efficiently? How can it show good work? It has been found that power-hunters in Congress circles have mis-guided the people at the top, in order to satisfy their own passion, selfishness and ulterior motives. Therefore many mistakes might have been committed by the government. Moreover the people have not been offering their help and co-operation to the authorities in the correct discharge of their duties and responsibilities. In the absence of such co-operation and

guidance along correct lines, no progress was possible. If we stop using the Government machinery for our own individual purpose and allow the authorities to carry on their work in the manner in which they want to, things may take a different turn and for good. Otherwise, such mistakes will go on multiplying with the ultimate result that all of us will suffer at the end.

This is the only reply that we can give to such of those who criticise the present day government. Even at this stage there is noreason to loose hope. We urge the people at large to be patient and not to come to hasty conclusions regarding the actions of the government.

27-7-1949

There is a talk about the present middle class to be wipied out. I have heard it being said by many on different occasions at different places. I have also read about it. In England, In America, in all most all the countries in the world, it seems the same problem exists. Are the present Classes which are mainly based on the economic conditions of the men going to remain as they are or will the places of these Classes change? It is a big question; but it has to be answered.

WHAT ARE THESE CLASSES? - The Rich, the Middle and the Poor. All these are based on the economic conditions of men as said above. As one of the eminent Sanskrit Poet says " ..... The wheel spokes of the Universe have to move. He who is rich to day is likely to be a begger tomorrow. A middle class man may become rich or he may turn to be poor. The poor may be a multi-millionaire or may embrace the middle class or may have his status-quo even after a number of years. Everything and every change depend upon the circumstances and environments created by Man and Nature. The Rich are those who can spend enough easily on their living and lay behind enough to last long. The middle class people are those who can make their both end meet by their own labour and live happily. The poor are those who even after exerting for their living, will have to fast and fret.

Have we not seen and read of Emperors who controlled the destinies of millions and millions of people at one time, became dust of the earth and did we hear anything about Painters and Black-smiths becoming rulers of their own countries and forcing strongest men tremble at their very name? And did not these poor ordinary men roll in gold! Did any one of us in India know before the end of the First World War the present BIRLAS AND DALMIAS? And what about the NIZAM one of the richest men in the World? What is his fate today? What about the Rajas and Maharaja's in India? Of course they are to day getting pensions, but, will the unseen and unthought of circumstances allow them to continue to get the Pensions?

All this makes me think that as the Sanskrit Poet says the Wheel of the Universe has to move and it is moving fast. None, not even the strongest amongst us or

tallest of the tall can a put a stop to it.

So, the existing Classes created by the economic condition of man are bound to change. It is only to be seen who amongst these Classes is lucky or ill-fated.

The circumstances created by the Two World Wars are the immediate causes of this ..... - the movement of the Wheel of Universe. It has effected many of us in India, just as it has effected many in other Countries.

Many in India, are suffereing and are bound to suffer further not only for that reason, but on account of other reasons which we ourselves have created. The worst sufferers amongst us, I think, are the people belonging to the middle class who are neither here nor there, who cannot pose as rich men nor can act as poor do.

It is a question of questions before us. We ought to understand it and realise that the change is coming and we should be ready to face it.

14-9-1949 -Dr. N.S.HARDIKER.

DEVALUATION - A BLESSING IN DISGUISE.

By: Dr. N. S. Hardiker.

He who knows the how of surmounting obstacles that come in the way, can alone survive and live a happy, contented and prosperous life. That what is applicable to one individual is applicable to a whole Nation, ~~which is filled with Millions and Millions of lives~~. If a Nation, therefore, knows the methods of surmounting all difficulties and obstacles that are placed in its way either by the seen or unseen, it will have known the method of living a long, prospecrous and independent life.

The devaluation of our Rupee ~~today~~ has made us face many difficulties. Some Economists say that India will suffer on account of the devaluation of our Rupee and some praise the action of our Government in keeping pace with the Governments in the sterling area.

Whatever the gains and losses are from the devaluation of the Rupee, I take it that it is for our good - the good of the Nation. We have unfortunately gone in the habit of depending too much upon other countries even for our daily bread and butter, let alone our other needs and requirements. Dependence upon others makes a man lazy, weak, kneed and coward. We are so today. America has been selling us food and other materials that are necessary for human life. If it continues to do so in future also and if we depend on countries like England, for our requirements, God forbid, India will again become a slave Country, if not politically, certainly Economically. We should avoid it.

I therefore see a hand of the Unseen in this affair of devaluation of our Rupee. If nothing else, it ought to at least make us active, energetic, courageous to face the situation created by the devaluation. We must produce more in every field and use it in order to live a free, happy and contended life. The more the production of grains, cotton, jute and other materials that are absolutely necessary for us, the greater quicker shall we get out of the situation created by the devaluation. In doing so, the Capitalists, the Industrialists, the Merchants, the Labourers, the Workers and all the rest will have to co-operate with each other

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each other and co-ordinate their activities so that India's fair name and fame that she has ~~now~~ won will not be tarnished.

The ~~E~~employers and ~~E~~mployees should not sit on the fense now discussing and cuarelling with each other for some petty gains. They should somehow manage to ~~strengthen~~ the affairs betweenthem and begin to work ~~day and night~~ to ~~p~~roduce ~~M~~ore and ~~M~~ore both for ~~our~~ ~~i~~nternal consumption and external trade.

kaizhlen/

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Delhi is the capital of India. All eyes in the Union are directed towards it. Every one seeks a lead and guidance from Delhi in the work that is undertaken by him. Everything that is done in that metropolitan city is tried to be imitated by others every word that is uttered there is taken as Gospel truth. Every person who visits Delhi is taken to be a fortunate person and every person who returns from that city is considered to be a messenger of good-will and peace. Right or wrong such is the importance of Delhi.

That being the case we who belong to the Congress Seva Dal should bear in mind this importance of the capital and act accordingly in order to push the cause which we hold dear to our heart. The organisation of Seva Dal which we have built in Delhi should be such that it should attract every representative who comes ~~to Delhi~~ here from foreign countries as also from the distant places of our own land. The organisation should ~~work as~~ be a charm to all those who are attracted by its buzzing activity. They should learn something from it and take something out of it in order to copy the same in their own homes lands. Such should be the Congress Seva Dal organisation in the capital of India. It should be ~~solid~~ like a rock. It should really work as a steel-frame of the Congress and prove its ability to the Nation by its action.

If we find that the organisation is not so sound as it is expected to be the organisers of the Congress as well as the Seva Dal should make it so and ~~they~~ exert to make it an ideal one. Personally I am led to believe that if the powers ~~that be~~ in Delhi help the youngsters of the Seva Dal, they ~~workers and organisers~~ will certainly produce good

results and within a few months they will be able to show concrete results. May I therefore appeal to them to give their wholehearted ~~help~~ support and cooperation. Let them remember that by building a sound steel-framed Dal organisation they will be strengthening the Indian National Congress ~~which should be pulsating with life.~~ itself.

UNTOUCHABILITY

SOME STRAY THOUGHTS

By: N. S. Hardikar, Hubli.

1. Untouchability is a disease that is gnawing Hindu Society. It is a curse from which the Indian nation is suffering. It is a blot on Humanity itself.

2. It has weakened the Hindu community by diminishing its numerical strength. It has made the Hindus and their country suffer and suffer immensely. It has degraded us in the eyes of nations. The Hindus have become a laughingstock of the world.

3. On God's earth all human beings are equal. All have an equal place in the society and all must be treated alike. But here, in India, we find a sorry tale. Untouchability is an invidious distinction between man and man. Seven crores of God's creatures are kept untouched by their own brethren. It is the greatest of sins that any community can commit.

4. The Hindu scripts do not sanction untouchability. The Vedas, the Upanishadas and even the Puranas have not stamped their seal on it. Yet, it finds a place in the present-day religion of the Hindus.

5. Certainly, it is not the religion that has created this class of untouchables in India. The causes which led to this sort of distinction between individuals must have been altog-ther different. But, today, it must be admitted that the snobbishness of the Hindus is entirely responsible for the continuance of untouchability in this land.

6. Orthodoxy is nothing but religious sentimentalism. Persistent effort in the observance of all that is old, which is considered to be gold, is orthodoxy. An orthodox, therefore, ignores the bright present and cares not to brighten the future. He hugs the old worn-out ideas which have absolutely no place in the modern society.

7. The orthodox in India is thus clinging to traditions not minding the consequences his community and the country have to face. In trying to protect the so-called religion he commits innumerable sins against humanity. By his insistence on orthodoxy he has created a deep trench around his own community through which he cannot escape. Thus the community, diseased as it is, is made to perish. Inch by inch, it is losing its importance amongst the religious faiths of the world. It is the lack of imagination and foresight that is forcing the Hindu society to commit its own suicide.

8. A slave is far better than an untouchable. A slave is only a slave; but an untouchable is both a slave and an outcast. A slave can mix freely with the rest. An untouchable, though not a slave in reality, is forced to act as one by the other Hindus and is always kept by them at an arm's length. He is even forbidden to touch others.

9. An untouchable is thus disabled to move about freely in the society. He is not allowed to take part even in movements that affect him and his class. As an outcast he is inferior in everything. He has no grasp of things; he has no commonsense; he has no brain. He has a soul, indeed ! But it is so soiled that it is impossible for anyone to clean and purify it. Therefore, he belongs to the lowest strata of the human race. Thus thinks a high-brow Hindu and acts accordingly.

10. An untouchable is not even allowed to go near public wells and public stand-posts. He is not allowed to walk through the aristocratic and Brahmin quarters; how can he enter their houses then? He is not permitted even to cast his shadow on a temple; let alone his entry in the Holy of Holies! When schools are forbidden to him, how can he educate himself? When he is tabooed in private firms and government offices, how can he earn an honourable living and keep his body and soul together? He gets no entrance in any of the social, religious, political, educational and even in public functions; how then can he keep in touch with the every-day happenings in the world? The hovel in which he lives must be just so and not nearer than so many yards from the town where all the snobs of the Hindu race live. He is bound down by such and other kinds of restrictions from top to bottom. How then can he lift himself.

11. There are a thousand and one other disabilities of an untouchable. There is no use, however, in giving a long list of the same. We know that great historical personages have tried to get rid of this cursed untouchability. Buddhism, Jainism, S'khism, Veershaivism, Brahmo and Arya Samaj, all have tried and are trying their level best to get rid of it. Saints like Nandanar, Kanakdas, Eknath, and others prevailed upon the sawarna Hindus and appealed to them to get rid of this national sin. All these and such attempts have failed and the age long untouchability unfortunately continues.

12. Even the law of the land does not seriously attempt to ameliorate their condition. The law givers will rather not wound the feelings of the orthodox Hindus. In their own defence they would like to fall back upon the Proclamation of Queen Victoria and say that in matter of religion they cannot interfere. Thus, even at the hands of the mighty the untouchables do not get relief.

13. Under these circumstances how is it possible for them to raise their own standard of life in this world? Both the people and the Government have not cared for them. Situated as they themselves are, it is impossible for them to do anything in their own interest. They have become meek and weak. Their lot is very very pitiable.

14. Mahatma Gandhi, the great leader, took up the cause of the untouchables in his hand and made it a plank of the Congress. He succeeded in shaking the very foundation of the Hindu society within a short space of twelve years and made the Hindu community realise the danger that it was facing. At the risk of his own life he secured some political rights for the untouchables from the Government. An All-India Harijan movement was brought into existence in order to carry on all work connected with their amelioration and persistent efforts were made to secure better conditions of life for the Harijans everywhere in the country. Thus Gandhiji tried to lift them from the mire and to save the Hindu society from complete destruction.

15. But all these attempts have been of an evolutionary nature. Gandhiji applied social cures to the disease, while Jawaharlal wants to change the whole social order. The latter tells us that unless we get the Government machinery in our own hand it is not at all possible to destroy the seed of this disease. We must all together work towards that end first. By the stroke of one pen, he says, we can annihilate untouchability and other evils from the land. What of a few disabilities then?

CHILDREN - HOW SWEET THEY ARE !

By: Dr.N.B.Hardikar, Hubli.

"CHILDREN ARE NEVER TAUGHT BY PUNISHMENT", THIS IS THE OPINION OF DR. HARDIKAR, THE FAMOUS DISCIPLINARIAN, WHO HIMSELF WAS A TERROR TO THE BOYS WHEN HE WAS IN HIS TEENS. BUT NOW HE SAYS "I REALISE THAT IT WAS MISTAKE ON MY PART TO HAVE TREATED CHILDREN IN SUCH A CRUEL MANNER. IT WAS TOO BAD. I AM SORRY FOR IT." TO HIM NOW "CHILDREN ARE A THING TO BE LOVED. HE WHO HAS A HEART IS BOUND TO LOVE CHILDREN".

I like children. They are pure and innocent. They are viceless. They have not the jealousies and prejudices which we see in the grown-ups. Their mind is clean. They are therefore like Gods. Their character is formed as they grow up. They learn what we teach them. They do what others do. Habits are thus formed in them. They are dear ones. They are lovable. They are a joy to the unhappy. They are a solace to the miserable. They are a mental tonic to the weary. Such are the little ones to whom-so-ever they belong.

I know realise that though I liked children, I was too cruel to them when I was a boy. In my enthusiasm for training them I used to beat them. I used to thrash them in order to teach them. For this purpose, I used to devise all sorts of punishments. My desire was to discipline them and make them obedient. I used to make them follow a daily routine and carry out the outlined duties. I made them keep daily diaries and take regular exercise. In terror, they used to obey me. When the children who were under me used to hear my name they used to tremble in their shoes. Such was my awe, when I was yet in my teens. But when I neared my thirties, I realised that it was a mistake on my part to have treated children in such a cruel mannger. It was too bad. I am sorry for it.

As I began to get experience of the world, the realisation came. My education in America and the teachings of Mahatma Gandhi have opened my eyes and have helped me to correct my mistakes. I came to know that children are never taught by punishment. Beating them was good for nothing. It simply terrorised them and they learnt but little. They were only awed and picked up nothing that was worthwhile. It did not make them manly. When I learnt that cruelty was a sin, and that it did not produce the desired results, I felt sorry for having punished them.

Though it was late in life, I decided to change my methods and I actually did. To-day, I act like a child when I am with children and love them to my hearts content. I play with them whenever I get an opportunity to do so.

I refer to mother's love only. Love! what a charming word it is! It is divine in its nature. The springs of the heart profusely flow when this word is uttered. It gives new life to those who hear it; what of those who experience it! It thrills the whole frame of one's body. In it lies life; in it lies activity; in it lies joy and pleasure. It is the very elixir of one's life.

A mother's love towards her children is true love. A woman alone knows how to love children. Mother's love is lasting. It is indescribable. Poets cannot sing it, nor can writers write about it in a fluent style. I do not think that it is possible for them to understand what that everlasting love of a mother to her child is.

I vividly remember the occasion when my mother who was, so to say, anxiously awaiting to see me before her death. She pulled me gently towards her from her sick-bed and kissed me lovingly. I was a grown-up boy then. I was yet in my teens. I did not understand the meaning of that love at that time nor did I like it. But as I grew old, I began to understand its meaning. What must it have meant to her then when she was about to pass away. A few hours later she expired. Who can love thus, if not a mother?

In one of the meetings of the All-India Congress Committee held at Lahore, just when the son (Pt Jawaharlal Nehru), was taking charge of the Indian National Congress as President from his father, the mother (Mrs. Swarooprani Nehru got up and walking quietly to the Presidential seat stroked caressingly her son in that great Assembly. It was indeed a touching scene. I do not know how Jawaharlalji himself felt. But I must admit my eyes watered and I thought of my mother who was long since dead. "What a love, ah! the divine love of the mother towards her child! How happy must Panditji be to have such a loving mother!" were the words that I uttered immediately to a member who was sitting by me.

Children are a thing to be loved by any, not necessarily by mothers only. He who has a heart or rather he who is human, is bound to love children. I do not believe that any one can deny this fact.

II

WE HAVE NEGLECTED THEM

I wish I had more time to be with children. My life mission, however, did not allow me to do so. The work in which I was engaged took me away from the dear little ones. I am conscious. I have been a loser in this respect.

To train children is indeed a difficult task; but it is a pleasure at the same time. Time spent in training them is a distinct gain not only to the family concerned but even to the country of their birth. Children of today are the citizens of tomorrow. If they are properly trained and taught with a purpose, they imbibe proper spirit and make its use in their after-life for the good of all. They should, therefore, be brought up in a healthy atmosphere and trained properly from the very beginning.

The national workers have spent their time in carrying on propaganda for Indian Independence. They could not attend to the domestic work. Even the children have been utterly neglected by them. I know it is not a conscious act on their part. Continued labour, day and night, left them no energy and time to look after the children at home. They have been practically in the same position as the mill labourers who work from morn-to-night at the machines and go home tired to see their sleeping children. For days and months the children of such labourers do not even see the faces of their parents. The fate of many a congressman has been similar. To leave one's home earlier than the dawn when children are yet slumbering and to return home after midnight when they are dreaming. Such has been the programme of many a propagandist. I have heard it said by many mothers and sisters have been utterly neglected by their men-folk due to Congress and other national activity. They have not paid attention even to their school studies; leave alone the development of their physique, mind and character. I doubt whether these workers have even enquired about the health of their children! In some cases, I have noticed, that the entire bufden of looking after the health of children fell upon family doctors or national-minded physician friends of the workers. Thus, the growth of our children was stunted and the education suffered.

The women folks too have been a party to such negligence. But then it is not their fault. They could not help due to their own peculiar position. Firstly, most of them are illiterate; secondly, some of those who are educated took part in the national activities and gave their services to the Congress while attending to their work at home; thirdly, due to the increased domestic work it was impossible for them to spare much time for the children. I do not say that they were entirely left to themselves. Everyone of us, however, will have to admit that their education suffered to a great extent during the third decade of this century.

National educational institutions were indeed started. The children of national-minded people were sent there. But there too, no special care or individual attention was paid by the teachers to their studies, health and mental development. The organisers of those institutions being Congress propagandists, had to spend at least part of their time for the most pressing political work at hand, and the remaining part was spent in collecting funds and materials for their own institutions. I say this because I have personal experience. Moreover, all these workers being new in the educational field did not know how to tackle the question of national education, the definition of which differed at different places. And the pupils too were made to take part in the demonstrational activities that were staged by the Congress institutions. So, the children of national workers did not make any progress in their studies even in such schools.

I too feel that I am a party to this kind of neglect. In my teens, I did pay attention to the studies of my youngsters at home as well as to the development of their character. But since 1922, after my return from America, I could not do anything. It was not even possible for me to attend to my own personal needs. How then could have I spared time for children even though I liked and loved to train them? I was controlling some national educational institutions and I did really desire to train children efficiently there. But situated as I was, I was helpless to anything.

Our children have thus suffered immensely. It is due not only to our negligence but also to the heavy political work that was automatically thrown upon the shoulders of national workers. It is, indeed, a pity; but what is the use of shedding tears about it now? We should only take a lesson from the experience that we have derived so far and try to modify our public life in a manner suitable to the better development of an all-round growth of all concerned. We must systematise our time and spare some energy for attending to the needs of our children too. We must not forget that the children, if taught well now, will be able to produce a healthy, strong, energetic, and powerful race to face all odds that one has to encounter during the fight for Swaraj, and face them boldly and intelligently.

III

TEACHERS DO NOT CARE

Stereo-typed education is imparted to our children in private, municipal, grant-in-aid and government educational institutions. Proper care for the proper development of children has seldom been given by the teachers of primary schools or for that matter even of the secondary ones. When the foundation itself is so weak how can one expect the construction upon it to be strong? The machinery of instruction is such that it creates only a number of clerks - meek, submissive and loyal servants - ever ready to maintain the supremacy of British Imperialism in this country. The products of these institutions have mostly been of a lazy, cowardly, careless and unambitious type, utterly incapable of working and thinking for the liberation of India. Our children do certainly receive education in these schools but experience teaches us that neither the children nor the country at large are benefitted by it

The teachers who teach in these governmental schools which are under the Western influence are but a sample of human species. While the teachers in the national schools had no time to spare for educating their pupils, the teachers in municipal and grant-in-aid schools had and have no imagination, intellect and heart to teach their studends. The teachers of these institutions attend schools because they are interested in getting their monthly salary without any break. They remain in schools because they are paid to spend their time for that purpose. They teach because they have to spend their time some how in the school and earn their livelihood. When one closely studies them one finds that they have neither the ability to teach nor the heart. Children come and go; they sit, stand, wander or lie down. But the teachers keep themselves busy gossipping with their colleagues or friends who come to visit them or sit chewing pan or tobacco. Never will they prepare their lessons before they go to schools, not will they care to find out new methods of teaching and training the children under their control. They know very little, or practically nothing about their own nation nor are they interested in it. As their economic condition forces them to some-how earn money, they take special care not to wound the feelings of their superiors who are themselves slaves of the system. They try to learn nothing concerning the good of the country of their birth. Sometimes, their false idea of loyalty makes them tickle the vanity of their superiors in order to earn a few more coins. This forces them to leave the honourable profession and makes them follow a heinous path. Examples of this are innumerable. It is not necessary for me to quote them here. This much is painfully true, however, that children attending the municipal, grant-in-aid and government educational institutions receive negligible attention at the hands of their teachers. Children learn very little that ought to make them bold and courageous men in after-life. But what they learn to-day is not at all conducive to their healthy growth.

Every rule has an exception. So, there may be exceptions amongst teachers, whose qualities have been enumerated above. Circumstanced as they are, I know, it is not possible for them to do anything. If they show independent spirit they are thrown out in streets. Therefore, they have to hide their patriotic feeling, It is not possible for them to make use of it for fear that they will lose their job.

When some of the municipalities and District Boards were controlled by nationalists, methods of instruction in shools under their control were changed to some extent. At that time, national minded teachers did get an opportunity to train children as they desired. National spirit was exhibited and patriotic demonstrations were staged. National songs were taught. Lives of nation's heroes were told in a simple language. Charakha was introduced. Khaddar and swadeshi articles were impressed upon the minds of pupils. Team work was introduced, teachers as well as children became more active and alert. "Loyalist" teachers too were forced to change their routine and adjust themselves to new circumstances. But all this was restricted to some areas only. It was not universally done. Neither did it last long.

Organisational work has brought me in contact with all class of people in the country. I have met teachers as well as students. I have tried to bring them together for such work. So far as teachers were concerned, I failed. I did not succeed for the simple reason that they were parts of a system which was grinding them down to dust. Some promised private help but that was not what I wanted. I aspired to make them more active, more systematic and more up-to-date and national minded in methods of teaching. I wanted them to act nationally. That could not be. Some wanted to derive benefit from our training camps. But they could not join them openly. Nor had we any secret source of training them. So, I had to leave them to their own fate.

बुधवार

दुसरे दिवशी, म्हणजे बुधवारी सकाळी ६ वाजतां आमची गाडी पुंतकल स्टेशनात उभी राहिली. तेथें मजा उतरण्यात आले. सगळे लोक म्हणजे मी कपडे घालून गाडी खालीं उतरलो, व तींत गाडी पुढें गेले कीं दुसऱ्या गाडींत बसावयाचे म्हणजे चौकशी स्टेशन मास्तरकडे जाऊन केली. त्यानें तीन गाडी असें सांगितल्यावर दुसऱ्या सामानाबरोबर उतरविलेले सामान पुनः गाडींत चढविले, व आंत बसलो. तेथून हांक घातली व नऊवर पाणी करून तेथेच करावयाचे ~~सामानाची~~ ते ७।

पाऊला स्नान केले व गाडी दोन तास थांबणार असल्याकारणाने आम्हीही आपापली स्वयंपाकाची उरकली. गाडीत येऊन मी सूर्यनमस्कार घातले व देवतास्थापना करून पूजा केली. तदनंतर १५ मिनीटांनी गाडी सुटली. ११ वाजेपर्यंत आम्हीं "टिळकांची निंदा केल्यानें दुसऱ्या" वाचीत होतो. ११॥ वाजतां बुंदी काढली व सगळीं मिळून तींवर सगळी खाल्ली. व पुनः सर्व यथास्थित करून दिवाणावर वाचण्यात गुंग झालो. २ वाजतां ऊन्हाचा झळा सुरू झाला कीं आम्हांला लगेच कपडे काढून टाकावे लागले. आम्हांजवळ इलेक्ट्रीक फॅन असल्यामुळे आम्हांला फार त्रास होत नाही. संध्याकाळी ५ वाजतां खोपोलीला गाडी बदलावयाची होती. प्रवासांत आम्हांला म्हणजे चार बरोबरच्या मंडळींना [illegible]

सहकारी तत्वावर शेतकऱ्यांनी आधुनिक पद्धतीने शेती करावी असे सरकारचे धोरण आहे. त्यासाठी सरकार भरपूर आर्थिक मदत देते. एकदा असे ठरले की मग काही शेतकरी व कारखानदार यांच्यात संगनमत होते. इतर लोकांचा विरोध कायदा तर बाजूलाच राहतो. त्यापेक्षा आपण मदत न देता एकटाच पाहिजे तेवढे धन्य मिळवून जाणे चांगले नव्हे का? ठरते; पण दुसरे मत सांगते की तसे नव्हे. मदत दिली तरी हरकत नाही पण या चार संस्थांनी आपसात तरी संतुष्ट होऊन दुसऱ्यांना जगू देणे व दुसऱ्यांची आडकाठी, आडवी गाडी तोडणे, असूया, मत्सर एकमेकांची संपत्ती, जागा, खतेरखतीचे, आड आणि नांगर मोडणे आदि कामे सोडून प्रत्येक शेतकरी संतुष्ट होतात व आपल्याला मनासारखे सुखकर जीवन दिल्याबद्दल दुवा देतात. आपल्याला आपल्यासोबत कोणाचा फायदा तोटा नाही तरी आपल्याला परवडत होतो असेही म्हणणे पूर्ण खोटे आहे.

अशा रीतीने निसर्ग करीत करीत श्री गणपति आले. गाडीत रामरेडा, मारुती सोबत घेऊन व सर्वांनी मिळून एकदाचा गजर केले व गाडी पुढे सुमारास ठिकाणी थोड वेळ थांबून पुन्हा पुढे जाऊ लागली

मोठा येतो. "बस्, आता इथल्या व्यवस्थेचा" असे म्हटल्याबरोबर कित्येक मागोमाग सोडले. कुणाने पाणी आणले, तिसऱ्याने ट्रंकवर ट्रंक ठेवून टेबल बनविले आणि स्वयंपाकाचा सुरुवात सुद्धा झाली पण वाढताना स्वच्छ पुसून बांधून सुद्धा ठेविले. अखेरीस ही गाडी एका मालवाहू डब्यांतच जोडण्यांतून आली. संध्याकाळची वेळ, डोंगराळ सुरुवात आणि त्यातून आवश्यक सारख्या प्रवाशांची गाडी — एक मन घराकडे — दुसरे प्रवासाकडे — किती भेदक असेल? रात्र वाढता एका पाणी असलेल्या स्टेशनवर हातपाय धुवून करण्याचा अर्धे हिंदी व पाणी सुरू झाल्यावर जप, रामरक्षा वगैरे आटपली. नंतर भजन गात रात्र झाली. ९ वाजताच्या सुमारास पुन: अर्धी अर्धी दूधभात स्वच्छ आम्ही खाल्ली झोपी गेलो. सोडा ही की ऽ या ऽ यांत आम्ही बसलो होतो. वरचे हातेड पर्यंत कोणी एकमेकांशी धड बोलले सुद्धा नाही. डब्यातल्या लोकांना वाटले, "साधा डब्बा" म्हणजे काही तरी भिकारी पण मागल्या पावली परतावयाचे असे वाटले होते. अर्थात कोणाचा मात्र बसलेला आम्ही बुजगावणी दिसली गाडीत सुरक्षितपणे आहत गुरुवारी सायंकाळी फुटबॉलमधल्या श्री कृष्णाचा पुन्हा ओढून बेडसवाडा आमचे स्टेशन गाजा आले ते स्टेशन दिल्लीहून ४३९ मैल अंतरावर आहे. याकरिता ३६ तास अखंड गाडीत बसणे.

गुरुवार - सेवानिवृत्त आम्ही सकाळी अकोळ्यात धनिवाल्यास गेलो तो सहा वाजले. सर्व कपडे काढून एकेक तांब्यासह आम्ही श्रीकृष्णा मंदिराच्या दर्शनास व स्नानास निघालो. रात्रीत अतिशय पाऊस झाल्यामुळे या नदीस पाणी चांगलेच आले आहे. व येते इतके गढूळ आहे की फक्त एकेक बोट पांढऱ्या धोतरावर पडल्यास तांबडा डाग पडल्याशिवाय राहत नाही. याठिकाणी ही नदी २ डोंगरा मधून वहात असून तिचे पात्र जवळ जवळ १/४ मैल आहे. परंतु आत्ता ठिकाणी हिला अडवून हिच्यापासून २ नाले (कॅनॉल) काढल्यामुळे बरेचसा भाग बांधून घेतला जात आहे करीता रुंदीपेक्षा जरी अधीक हिची खोली तरी नसल्याने पात्रांत शिरल्यावर आंत शिरावे लागत नाही आम्ही नदीस मोठे व्हावयाची सूर्य नारायणा पुढील कोठे दिसू लागला होता. व्यापी कोवळी किरणे नदीच्या जळ खुप पाण्यावर पडून विशेष शोभा देत होती. ज्या ठिकाणी नदीला बांध आहे त्या ठिकाणी तर पाणी खूपच प्रमाणे उंचावरून कोसळत होते. अहाहा! काय ती त्या वेळची शोभा वर्णन करावी? आम्ही आणी अगोदर तास तीसेक पोहुकते तेथे पहात उभे राहून नंतर सोबत्या मार्गे आठोपेक व स्नान पाण्यात स्नान करून संध्या केली व नदी मातेचे धन्यवाद घेऊन मार्गस्थ झालो. तदनंतर मागाहून येणारा आंबे, दही वगैरे घेऊन आले. नदीच्या गढूळ पाण्याने व इचा अतिशय अशक्यकारणाने अंगाचे चामडेच्या धोक्याने शरीर धुपके होते म्हणून विहीरीतून पाणी ओढून पुनः स्नान केले, व दर्शनाचा आणि शिकरण खाली. येथे जो उकाडा होत

तासका आत्मा तर मिळेल पाहिजे नाही. मनुष्य पुरुषाला आजच्या प्रमाणे आजून जातो. तर पाणीच खूप व्यायला मिळत नाही. अशा स्थितीत तळमळत आहोत दुसरे दोन वाजेपर्यंत झाला तरी बेळ काढला व ११ वाजता तें गांव सोडून सायंकाळी ७॥ वाजता गोदावरी नामक स्टेशनास आलो. या स्टेशनभोवतून फक्त एकच फर्लांगावर — म्हणजे आमच्या घरांपासून हेंडापर्यंत — गोदावरी नदी वाहते. ही नदी ही कृष्णे सारखी येथून २० मैलावरचा शुद्ध पाण्याचा मिळत असल्याकारणाने दिवसांत २-॥ मैलावर असून संबंध हिंदुस्थानात दिवसांत बांधलेल्या पुलाचा दुसरा नंबर आमचा - इतका तो मोठा आहे. गाडीच्या खाली आम्ही गाडीतून उतरलो व प्रथम स्नानाविधीला शोध लावला आणि नंतर ८ वाजतां नदीवर गेलो. त्यावेळी आपले पुरुषच मेत होते. अंधुक अंधुक प्रकाश होता. तत्क्षणच आम्ही सर्व कपडे व आमच्यातून झालेल्या शरीरास नदीत सोडून दिले. स्नान करून संध्याकेली व दुसऱ्या शिवास बोलावून आणले तेव्हा वरोबर पुनः एकदा स्नान केले. असे या दिवशी एकूण चारदा स्नान झाले. नंतर नदीतून बाहेर पडून १० वाजतां डोक्यास मेलो व भरत केले स्टेशनवर सर्व सामान व्यवस्थित आहे ना याची खात्री केली. डाळिंबीतून वाचला येत असल्यामुळे मोठ्यांना तेथे मिळाले नाही. मी एक पोरट्याच्या मदतीस कुलीगिरीत घेऊन पाठवो तो पहाटे ३ वाजतां उठलो

आज ३-[illegible] या मंडळीने फक्कलास मेळे व आठो असेन पण कुठें गोदावरीत स्नान करण्याची माझी ही पहिलीच वेळ होय. पुढें होणा वाही म्हणून यावेळेस उतरलो व स्नान करके

गुरुवार

पहाटे उठून आम्ही सर्वे प्रथम पुनरपी गोदावरीच्या काठी गेलो व शास्त्रोक्त पद्धतीने आटपून नदीत स्नान केले संध्या केली व ध्यानस्थ होऊन पलीस पूजा आटपली इतक्यात अवधूत गोविंद ।।।. केळकर पुनः येऊन तोपरत आला त्यालाही ओवाळले, पोहोचा आनंदी पुन्हा बाजले होते. पूर्वीकडे पुष्कळच आळ फुटू लागले होते. पुरुष व स्त्रिया स्नानासाठी व पाणीपरत्यासाठी कडेकर मोठमोठाली गाडी घेऊन येत होत्या. नदीच्या काठावर स्नान करून संध्या करीत बसली होती. आमच्या डोक्यावर ही रेलचेल पाहून झाल्याचे. [illegible] पंडितांचे वगाऱ्यांचा खडखडाट आवाज ऐकू येत होता. आम्हीं सर्व कपडे आटपून स्टेशनवर आलो व सर्व सामान सुमान बांधले. आमच्या पेठेतील सर्व मंडळी आम्हांस पोहोचवायास गेली व सर्वांना नमस्कार करून गाडीत उपस्थित झालो. तेवढे रत्नाचे, बंधाचे ओवाळले. इतक्यात त्या गाडीतून आम्हांस पुढचा प्रवास करावयाचा होता तो मेळ गाडी आली व आम्ही तीत बसलो. पुणे २ वाजता वॉल्टेर नामक स्टेशनवरून तात्काळ गाडी हलू लागली व आम्ही सहाही बंधू सेकंडक्लीक स्वतंत्रपणे बसलो. डोक्यावरून आणि आमची, साहेब लोक आणि आमचे लोक एवढे सामान होते. गाडी ५० मिनिटे राहून [illegible] आम्ही स्नानाला गेलो व पुन. गाडीत येऊन बसलो. गाडीला आठ डबे होते. सेकंड क्लास ७ नंबरपर्यंत [illegible] होते, मध्यंतरी कोठेही गाडी थांबली नाही व कोठेही थेट असल्यास आणि चहाला स्टेशनात गेला. उपवासाचे होते आणीलोणी घेऊन बसलो असल्याने दिली (खुशीनामा) खाल्ले, तासभर झोपलो स्नान केले व कोठे थोडा वेळ बसलो. रात्री ११ वाजेपर्यंत [illegible] व ११ ।।

थांबता आम्ही पुरी स्टेशनवर (आमचे रात्री मी जेथे स्नान केले होते तेथे) उतरलो. स्टेशनहून जगन्नाथ पुरीकडे रस्ता घेतला, व तो २८ मैल असून ६ आणे भाडे आम्हांस लागले. जगन्नाथ पुरी ही आधुनिक ढबदार शहरी आहे परंतु वाटचा कथितां पुढचा प्रवास ही या शहरीच आज इकडे येऊन रेल्वेचा प्रवास संपला.

रोमिलादेवी

पुरी स्टेशनवर फक्त आम्हांपर्यंत येऊन थांबून आम्ही पुरीच्या गाडीत बसलो. व गाडीत जाऊन शेजारी बसलो. गाडीला पुरीस आलो. एक २ मैलाची गाडी करून आम्ही सामान अभिलाषित आणून टाकले व कांही आटपले. तों फटफटीत उजाडले. जगन्नाथ ओतरे नैसर्गिक आम्ही देवाच्या दर्शनास निघण्यास पंच झालें. आम्ही उघडीच नव्हती म्हणून तसेच समुद्रस्नान गेलो. तेथें समुद्र अतिशय खवळलेला असल्याने. एक दोन पर्वतप्रायांनी भरून विशिष्ट शोभा देत होती. शोभा काळचा सागर! आणि स्वतः शुभ्र समुद्राच्या देखावा ॥ अनायास कितीही तसे आल्हाद झाला. मला भरती म्हणजे काय व ओहोटी म्हणजे काय हे आज पर्यंत माहीत नव्हते, ते आज कळले. समुद्रात शिरले असतां अवेळ तर समुद्राचा लोट जोरदार आपल्यात आणि ओहोटी असेल तर लोट ओढला जात ओढून घेतो. आज सकाळच्या ओहोटी असून आम्हांस त्याचा अंदाज

जाई दिसे नाही. किंचित् जरी आंत गेले तरी सुद्धा पुष्कळ पीडा होते, व मलप्रांत, अन्नांत, प्रेमप्रांत रक्त पडलेले व पाहिले असता ओकारी आल्यासारखे होते. एकदा आपली कोणत्या दुसऱ्या एकादी गोष्टी मागे तयार असेल; केव्हां केव्हां दोन्ही मिळून एक प्रचंड गांठ तयार होई व एकेकदा त्या दोन्ही एकमेकांत मिळून गांठीसारखा होत. कोठे मेंदूकडील कोणी शिरेला अथवा कुठल्याही ज्ञानेंद्रियाला केंस येतो तसा केंस येई व तीव्र गांठीसारखी झाली की त्याच ठिकाणी तोंडे वगैरेत जाऊन पाण्यासारखे एक शुद्ध रक्त आत्मा जास्त जास्त होई. त्रिफळे पोटात शिरले म्हणजे दिसे. काहीं काहीं स्त्रिया पाण्यात हळूच पाय ठेवीत नेत पाहून मोजत बसे. अशा पुण्यश्लोकांस आपण आपले अश्रू तर स्वरोस्वरीच्या पोटे आपले मनोगत असे सांगून बसत बसे; परंतु ऐकणार कोण? हे सगुणा! आपली तीन चार महिन्यांचे गोष्ट ही पण्या मायभूमीपासून १० हजार मैलांवर असलेल्या अमेरिका खंडास्त्र नेणार का? आपली आशा एक निराधार मनोरंजन असीलाशिवाय काही नाही. समुद्रस्नानानंतर आपली तेलाने मालिश एका मिशिरीने पाणी ओढून स्नान करावे, व देवपूजा आपले. परंतु आता 'शिवाजी'चे होण आपल्याला उपस्थित होणार नाही. अमावास्येचा मुहूर्त होईपर्यंत रामगड्याला आपले. तेथून घरी आपले व दही घोई मंडळीची स्वारी व मी आपले तेथे येतो. मी पुढे आपले. आपली स्वारी [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Has Baba received Rupees 110 ?
If Please request him . My address

[illegible]
C/o M. N. Das . M.B / Corporation Street Calcutta

1) आपल्या बुद्धीची, आपल्या हुशारीची, हिमतीची करारीपणाची, कर्तबगारीची व वागणुकीची ज्ञानाचे दरवेळी वस्तुन यांच्यावर छाप पडली पाहिजे. म्हणजे तुमची किंमत वाटून ते तुम्हांला मान देतील व तुमच्या बोलण्यावर व कृतीवर विश्वास ठेवून ते तुमचे खरे व हितकारी असे मित्र बनतील.

2. आंतरतालच्या मंडळी पैकी. खरे कोण, खोटे कोण, साधू कोण, ढोंगी कोण, मित्र कोण शत्रू कोण हे तुम्हांला अगदी बरोबरपणे ओळखायला पैकून त्या प्रमाणे - प्रत्येक इसमा बरोबर निरनिराळा संबंध ठेवून सर्वांचे मित्र बनले पाहिजे.

— "एकदोघांची मैत्री तुटते म्हणून काय झाले"; असला विचार कधी करू नका; कधी म्हणजे कधीच नाही; असली अशुभ्य वाणी कधी; दुसऱ्यांचे चारदोष पाहावे; दुसऱ्याचे चांगलेच बोलावे; दुसऱ्याचे मनोगत जाणावे; मिळोनिया; दुसऱ्याचे अंतर जाणावे; अनुसरावे वर्तणे; कधी मत्सर न करावा कोणी पुढारी; या सारखे मनोगत राखले तरच सर्व लोक आपले मनोगत राखतात सर्वांशी चांगले बोलण्या सारखे चांगले नियमाचे बंधन प्रमाण मानिले नाही". अशुभ्य मनोगत ही चांगले पाहिजे; उदेड पैः कारून बोलणे; परंतु यांचे तोंडाचे हातचे; पैः कारल्या पैः कारेन तोंडाची मदत घ्यावी". — इत्यादि. इत्यादि. वगैरे दुसऱ्यांशी संबंध करता येईल व इष्ट कार्याची सिद्धि

कडून घडून आणावी या विषयी रामदासस्वामींनी आपल्या
मराठी ग्रंथांतून जो उपदेश दिला आहे तो नेहमी डोळ्यांपुढे
ठेवून वागले पाहिजे.

यांचे सारे ऐकले की, मनोरथांनी व्यापलेले व चंचल वृत्तीचे
वागून कोणाचेही स्थिर न बनणे हे अनुसार प्रत्येक मनु-
ष्याचा व वस्तूचा नीट केला व कोणत्या उपयोगास चांगले
याची ओळख ठेवून — इष्ट कार्यासाठी उपयोग करून घेतला
आला पाहिजे. "तिसरे ते साध्यपण सर्व विषयी" हा
रामदासांचा उपदेश आपल्याला वैराग्याचे नीट लक्ष्य असू द्या

३ जे विद्यार्थी, कलाकारागीर व व्यवसायिक यांच्या
कीर्ती संपादन करून त्यांचा योग्य तो आदर केला पाहिजे.

४ आपल्या कलाकारागीरांनी आपल्या इतर बंधू कलांतील विशे-
षतांचे मार्ग व द्वारे खुली करून घेऊन त्यांचा फायदा
करून घेतला पाहिजे.

५. सर्वांचे तर प्रेम असलेच पाहिजे परंतु विशेष महत्त्वाच्या
व्यक्ती मधून जे आपल्या हातूच्या शास्त्रांशी मैत्री झाली पाहिजे व
ती चुलत्याच्या वैशेष आडचणीही पडता नारी = परंतु आपले स्वार्थ-
गिरीने व तुच्छ गोष्टींनी. नाहीतर फसले जाऊन चळ्यासारखे होण्या-
सारखे अत्यंत व विपरीत परिणाम होण्याचा संभव असतो.

६. आपल्या कामी उपयोगी पडेल अशा इतर विशेषतेच्या
विद्यार्थ्यांशी मुक्त व सौम्य संबंध ठेवावे

७. And at least be a sincere + real great man
without falling into the ditch of vanity, pride,
अहंकार or vice of any other sort -

जेव्हा शिक्षण केवळ

परदेश गमन करण्यासाठी

(2)

आगबोटी व दुर्धर प्रवास

— ०००० —

आगीत केवळ ठिणगी पडल्याप्रमाणे गरीब विद्यार्थ्यांमध्ये फ्रेंच मिसाजरिस मेरियाइमा कपनीच्या बायत खरोखरच सुख होतं असे स्वतःच्या व इतर अनेक प्रवाशांच्या अनुभवावरून खरवयाला काही हरकत नाही असं वाटले. फ्रेंच कंपनीचे सिंधु रस्ता करण्यात मोठा फायदा असेल असा आरोप येण्याचा बरोबर संभव आहे; परंतु विद्यार्थी प्रवाशांच्या हितासिवाय याशी कारणीत अन्य हेतू नाही, हे पूर्णपणे कबूल केलेले पाहिजे. मी अलेक्झांड्रिया व इतर सर्व हिंदुस्थानचासी विद्यार्थी व बाणिज्यन यात्रेकरी मिळून यात्रा कंपनीच्या ग्रहाय्यके "डि-जा-सिओयर" नावाच्या बोटीतून प्रवास केला. आम्हांस कोणत्याही तऱ्हेचा त्रास झाला नाही; उलट गरीबीच्या गरीबीत शाकाहारी राहून सुखसमाधानाने अरेबिक पर्यंत जाता आले. यापूर्वी अन्य कंपनीच्या इतर बोटींतून गेलेल्या विद्यार्थ्यांनी बहुत आश्चर्य या कंपनीच्या विशेष सागितले

:- आतलांतिक व पॅसिफिक महासागरांत तीन फूट अंतर असते. अशा रीतीने तयार केलेल्या खाण्यावर
r वावरणाऱ्या बोटींतून व हिंदुस्थानकडे जाणाऱ्या फ्रेंच बोटीतील [illegible]ची गादी घातलेली असून त्यावर उशी, पलंगपोस आंथरलेला असतो
तिसरा वर्ग एकाच प्रकारचा असतो. पुढल्या अंगास नांगर घोपरायास क्वार्टर्स (मराठी शब्द घाला) [illegible]
झोपण्याची व्यवस्था केलेली असून त्या नजीकच इकडे वाटून ठेविले गिर्दी ठेविलेली असेत. वरच्या बर्थला (मराठी शब्द घाला) चढून
जा असतो. यांत प्रवाशांस निजण्यावसण्याची, जेवणाची, स्नानाची, जाण्या[illegible] ५ फूट उंचीची एक शिडी ठेविलेली असते.
इत्यादी व्यवस्था निरनिराळी केलेली असतात. स्वच्छ हवा मिळण्या करीता खिडक्या दिवा जळत असतो. आंत हवा येण्यासाठी एक मि
नाठीं व हिंडण्यासाठी यावर्गाचा डेक (मराठी शब्द घाला) निराळा (यांस पोर्ट होल म्हणतात) समुद्राच्या बाजूला ठेविलेली असतात
नसतो; थोडक्यात, समजून असे हे उतारूंचे घर असल्यासारखेच मोठ्या बोटीत केबिन मध्यभागी असल्यास स्वच्छ हवा येण्या
असते: निजण्याबसण्याला त्या खोल्या दिल्या असतात त्यांस केबिन [illegible] निराळी खोलीतच व्यवस्था करतात. मुखमार्जन करण्यासाठी दोन चार तसेच टेबलावर [illegible]
म्हणतात. केबिन ही दीड अंकण रुंदीची (५ फूट) असून त्यात पाण्याने भरलेले दोन चार डबे ठेविलेले असतात (पाणी पीण्याकरितांच्या भांडी असून) टेबला
वरच्या अंगास आरसा टांगलेला असतो. दोन, हात पुसण्या
खोली १५ ते वीस असते; उंची ८ फूट (केबिन)
साधारणपणे खोल्या, १४ फूट लांब, ८ फूट रुंद, ४० फूट रुंद रितां प्रत्येकास एक टॉवेल देतात आणि हा ७-८ दिवसांनी ब
असतात; काही यापेक्षा मोठ्या असतात. अशा खोल्यांतून [illegible] तात. अशा तऱ्हेच्या खोलीत निद्रावश होऊन प्रातःकाळी उठ
२ व १२ लोकांस निजण्याची व्यवस्था केलेली असते. दोन्ही [illegible] वर प्रातर्विधीकरितां ज्या शौचकूपात (पाहिजे असेल तर दु
पुस्तकाच्या गोष्टीप्रमाणे 'अरबी शब्द' शब्द वापरा) जावे लागते त्यांस W.C. म्हणतात. यांची
मराठी शब्द वापरा) उभारलेले असतात प्रत्येक [illegible] रचना जी. आय. पी. रेल्वेतील W.C. प्रमाणे असते.

प्रथम आम्ही बोटीच्या कप्तानची मुलाखत घेऊन [illegible]
बोटीवरील हिंदी प्रवाशांच्या उतरण्याबद्दल [illegible]
आणि मग पुढे प्रवास करण्याचा हिंदी विद्यार्थिनींचा निराळी
व्यवस्था करून देण्यासाठी) कंपनीच्या मुख्य एजंटाचा कळविण्या
साठीचे. तसेच त्याने व्यवस्था करण्याचे वचन देऊन आम्ही
बोटीतील इंजिन, रोकायंत्र, वायरलेस टेलिग्राफी इत्यादी मुख्य
मुख्य जागा दाखविल्या. असो, आता आपण आगबोटी
वरील उपयोगाचे वर्णन करून पुढील प्रवासासंबंधाने आम्ही इथे
कृत छिहावी हे बरे.

कोणत्याही बोटीतून प्रवास केला तरी जहाजावरचे
व्यवस्थेचे होणारे कोणतीही कंपनी जरी घेतली तरी बोटी
तील अंतर्व्यवस्था थोड्याफार प्रमाणाने एकच असते
हिंदुस्थानाकडे येणाऱ्या बोटीतील
म्हणून एका विसाव्या वर्गाच्या उतारूंची जी माहिती दिली जाणार
व अनुभव आम्हास थोडा फेरफार असला तरी [illegible]
[illegible]
[illegible]

म्हणून आम्ही बोटीच्या कप्तानची शुश्रूषा घेऊन [illegible]
बोटीवरील हिंदी प्रवाशांची उत्तम बरदास्त ठेवण्याबद्दल त्याचे
आभार मानले व पुढे प्रवास करणाऱ्या हिंदी विद्यार्थ्यांची निराळी
व्यवस्था करून देण्यासाठी कंपनीच्या मुख्य एजंटाला कळविण्या
संबंधीचे त्याच्याकडे त्याने व्यवस्था करण्याचे वचन देऊन आम्ही
बोटीतील इंजिन, बोकायंत्र, वायरलेस् टेलिग्राफी इत्यादी मुख्य
मुख्य जागा दाखविल्या. असो, आता आपण आगबोटी-
चा थोडक्यात वर्णन करून हा प्रवासासंबंधाने आंही इत्थं-
भूत लिहावी हे बरे.

कोणत्याही बोटीतून प्रवास केला तरी जहाजेरत
सारखेच होणार. कोणतीही कंपनी जरी घेतली तरी बोटी
तील अंतर्व्यवस्था थोड्याफार प्रमाणात एकच असते.
हिंदुस्थानाकडे येणाऱ्या बोटीतील
मुख्य दिवसाच्या कामाच्या उतारे कोठे तो लिहिण्याचा आहे.
व अमलात, प्रथम थोडा वेळ असतो परंतु [illegible]
[illegible] दिवसा दर्शनीक अंतर [illegible]
लिहावे
लागते [illegible]

६

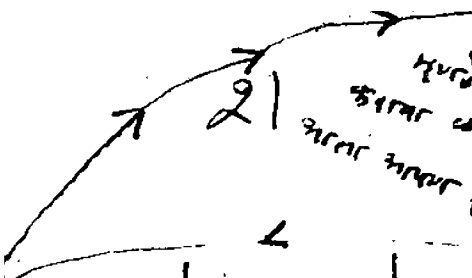
वरूनच ऊन असते पाणी येते. दवाच्या सुध्दा थंडी ऊन्हाळ्यात
झरा (रॉवर) असतो. स्नानाचे पाणी (समुद्राचे) खारट असते. म्हणून
खारट पाण्याने स्नान केल्यानंतर (शुध्द) गोड पाणी उपयोगात आणावे
लागते. हे गोड पाणी स्नानगृहाबाहेर एका मोठ्या हौदात
ठेविलेले असून ~~[illegible]~~ असते. स्नानास
जाण्यापूर्वी आपणास नेऊन नावे लागते अथवा नोकरास आणून
घेण्याचा सांगीतले म्हणजे तो आणून देतो. समुद्राच्या स्नानाने
सांधेदुखीचा उपयोग होत नाही हे लक्षात ठेविले पाहिजे नाहीतर
गोड्यापाण्याने स्नान केल्याचा सुद्धा अंगाचा थिकटपणा जात
नाही. या स्नानगृहात कपडे ~~[illegible]~~ ठेवण्याचा एखादा खुंटी
(दवाचे पाणी बाहेर साठण्याचा ~~[illegible]~~ पाण्याची एक थेंब असते ते बंद करून)
असते. ~~[illegible]~~ धंदा करून आपल्या इच्छेप्रमाणे - नावी सोडावयाची
व हौद भरू द्यावयाचा आणि नंतर ~~[illegible]~~ त्यात उतरून
नानकरा
वयाचे. एकदा भरलेल्या ~~[illegible]~~ पाण्यात वरचेवर थेंब थेंब खेळत बसावे
लागण्यात. किती पाणी आहे याकडे बिलकूल पहात बसावयाचे
नाही. गोऱ्या लोकांनी अशा रीतीने (नेहमी) एकदा स्नानकेले की पुरे होते
पण काळ्या पाण्यात शरीर बुडकावयास. हिंदी मनुष्य तर
नसल्याने त्यांस सॅन्थची (रॉवरची) जरूर लागते. पण असल
रॉवर प्रत्येक ठिकाणी असलेच असे नाही (अमेरिकेत व युरोपात

प्रत्येक
घरांत गॉवर नाही, आजची ठिकाठिकाणी पंचाईत झाली वस्तुस्थिती होय. ना
आहे) अत्यावश्यक वेळेचे शरीर पुसून घ्यावे लागते आणि अ
त्याच ठिकाणी तो फेकून द्यावा लागतो. त्यानंतर कपडे ह
घालून दिवसपद्धतीप्रमाणे जेवणाकडे आपली दृष्टी वळवावी लागते.
सर्व प्रवासी एकाच ठिकाणी "डायनिंग रूम" किंवा "सलून" मध्ये ज
बसतात. ह्यासाठी गरीबी रीतीनेच पाटल्या असतात. ४-६
फूट लांब व २-४ फूट रुंद अशी टेबले ठेविली जातात व त्यांवर
कपडा आंथरलेला असतो व त्यांवर कांटे, चमचे, चाकू, बशा, आणि
तर काचेचे भांडी ठेविलेली असतात. मीठ, मिरची पूड, साखर, हळद,
त्याशिवाय असून तेथेच ठेविलेली असतात. यांशिवाय
डिशेस्वर अवलंबून असते. एक संपले की दुसरे अशी पाळी लिलाव
प्रत्येकवस्तूचे ठिपके ठेवलेली वरची खोड़न दुसरी ठेवण्याची असते
तात. नुसती भाजी आली तर तीन रकाबयांची, सर्व स्वयंपाक
असली असतो. जेवणानंतर फळफळावळ मिळते. जेवावयाच्या
वेळी एक फुडके देतात त्याचा उपयोग जेवताना आपल्या
कपड्यावर अन्नपाणी न देण्याकरिता करतात. जेवावयाच्या
वेळेला मोठा पोषाख निराळा असतो व तो सर्वांनी वापरला
पाहिजे असा नियम आहे असे म्हणतात (आम्ही निराळा
पोषाख केल्याने वापरला नाही व आम्हांस कोणी विचारले

नाहीं. आम्ही आमच्या पार्सी कोट-च वापरीत असू. जहाजून
अमेरिकेस येतांना ~~इंग्लिश~~ बोटीतील 2 वाक्यांत मुख्य आम्ही
इथि पोचावर वापरीत होतो) ~~जेवणाच्यावेळापर्यंत सर्वे स्वस्थ~~
~~वसल्यानंतर~~. जेवणानंतर नी शयनापर्यंत करावयाची तो डेकवर
जाऊन करावी लागते. असा वर्ग उतारूकरितां दोन डेक असतात
यावर आपण आपली आराम खुर्ची ठाकून ठेवीलेली असावी
म्हणजे पाहिजे त्यावेळेस त्यांवर जाऊन पडतां येते. याकरितां
सर्वत्र पुरीस आराम असल्यामुळें आगबोट माणसांच्या
दिसेच्या सर्व देखावा दृष्टीस पडतो. वास्तविक डेकपर्यंत डेक
वर बसावयाची परवानगी नसल्यामुळें पुनश्च आपल्या खोली
त यावेळेस जाऊन बसावें लागतें अथवा झोंपी जावे लागते
असतो.
पाहिजे असल्यास पुस्तके घेऊन खोलीतच ~~वसावे~~ अथवा
डेकवरील आराम खुर्चीवर वसावे. खोलीची तसदी
होत नाहीं. आपले जरूरी पुरते सामान आपल्या खोलीत
नेऊन ठेवतां येते व बाकीचे कंपनीच्या स्टोअर रूम (कोठी
ज घाला) मध्ये ठेवले जाते. आणि पाहिजे त्यावेळेस आपले सामान मिळते.
देण्यात येते.

अशा रीतीनें आरामास आटलांटिक महासागरांतील

यात्रिकांची फार स्वच्छता ठेवितेजी असून. आवश्यकते मलोत्सर्ग झाल्यानंतर पाणी वापरण्यात येते पण पाश्चिमात्य ढाक पाण्याचे काम कागदावरच आगविलात करून कोठेही गेले तरी कागद मात्र सिद्ध राहतो. या W.C (शौचकूपा) मातळ कागदाचे एक बंडले ठविलेले असून त्यांतून तुकडे काढून घ्यावयाचे असतात (हिंदू विद्यार्थ्यांना कागदाचा उपयोग करणे किळसवाणे वाटावे यांत नवल नाही) असतात, आहीं कागद ऐवजी आपल्या आंघोळीनंतर अहीं पाणी घेतात असतं. एकदा असें झाले की एका गोऱ्या प्रवाशाने याबद्दल तक्रार केली. तक्रारीचे कारण असें सांगण्यात आले की गोरे लोक मलोत्सर्ग समयी हिंदू लोकांप्रमाणे बसत नसून खुर्चीवर बसल्याप्रमाणे बसतात; आपल्या पाण्याने धोतलेली आसनाची आपल्या पाण्याने आधीच भिजलेले असते जागेवर अशारीतीने बसणे त्यांस बरे वाटले नाही. आहीं पाणी नेण्याचा आग्रह करू लागलो. (आम्ही नळाविषयी खबरदारीतेजी). संडास गुरुवर्याजीनंतर दुसरा असल्यास ठेवला जावे. यांस 'बाथरूम' म्हणतात. येथें स्नानगृहाची सोय असून एका तुकड्याने टब (जहाजाप्रमाणे) ठेविलेला असून यांत दोन माणसे अनायासे. (आंतून थंड



ईंडाच्या बोटीतून असलेला आढळून येतो. याकरीत व दुसऱ्या आणि पहिल्या वर्गात काय फरक असतो असा प्रश्न साहजीच पुढे येतो. तर त्यास ईंजत्तर की गरीबास मांस न देता

पैकीत एकाकोंड्याप्रमाणे ज्यास जाडयाचे असेल त्याला २ रा व १ ला वर्ग चार आणावा. बोटीवर सुद्धा ज्यास आपला नित्याचा अभ्यास करावयाचा असेल त्याला याकरीता विशेष करून चांगला होतो, कारण एकाकेविन २ यास स्वप्नवासी

एक गरीब बनते, आणण्याच्या हातांवाली नोकर (सेवुअई) असतो, आतपंखा

खेते, जेवण करा तिकडेच चांगले चांगले पदार्थ मिळतात. इकडे

एमपैस असून, त्याकर विडी ओढण्याची खोली (स्मोकिंगरूम) करून वाचनासाठी जागा (स्टडिंग रूम) एवढी जोडी जरूरी वगैरे असतात. स्त्रियाकरीता वासी असतात. याहून

दुजाची चांगली व्यवस्था असते, वगैरे. आहीं इकडे येतांना २ रा वर्ग व ३ रा वर्ग या दोहींतून ही प्रवास केला आणि आम्हांस

असें आढळून आले की गरीब विद्यार्थ्यांना २ ऱ्या वर्गाचाच प्रवास फार सोईस्कर आहे. इंग्लंडहून अमेरिकेस याजण्याचे असल्यास

२ रा वर्गच चांगला, कारण अधिकाऱ्यांना मात्र होतो नाही

आगबोट जागूबिन अजारी पडली, तेव्हापासून हाल होणे "होमसिक"
(मराठी शब्दकोषरा) नाहीसे या गोष्टी दूर होण्यास कारणीभूत
विद्यार्थीचा मेहनी नोंदवला. अगोदरची, दोस्त प्रवासाच्या अनुभवाप्रमाणे
आगबोट शांत समुद्रातून जात असता एकदा अगदी हलत चालली असतेही परंतु
फायदा होता. खवळलेल्या समुद्रात
दोन्ही बाजूनी हलू लागते. सपाटून येणारी प्रचंड लाट, बोटीच्या पुढील
टोक की ज्याला गेले पाणी सपासप कापले जाते, ते
उचलते अर्थात मागली बाजू पाण्यात बुडते, फनेलिन-
च्या फोसने पुढील टोक पुनः खाली आले की मागील बाजू
वर उचलते. यालाच दोन्ही बाजूंच्या वरखाली होण्याला इंग्रजीत पिचिंग
(Pitching) असे म्हणतात. दोन्ही अंगावर जे हलणे होत असते
त्यास 'रोलिंग' (Rolling) म्हणतात. रोलिंग सहा-चोवीस
तास असते त्याचा काही त्रास नाही, पण पिचिंग एकदा सुरू
झाले म्हणजे अतिशय त्रास होतो. आतले शरीर उचलून
टाकल्याचा भास होतो. आंतील आतडी कोणीतरी पिळून काढतो
आहे असे वाटून प्रवासी रडकुंडीस येतो. ओकाऱ्या येऊ लागतात
कधीकधी असेच असेच दोन सर्व अन्न पडून जाते. नाकातोंडाला

१२

तें अर्धं कीं डोकें व शरीर एकाच सरळरेषेत आणी पाहिजेत म्हणजे उशीचा उपयोग करूं नये. कारण या पोझिंगच्या योगाने ~~[illegible]~~ मेंदूतील एका विशिष्ट भागावर परिणाम होतो आणि त्यापासून शरीराच्या सर्व भागांस पोहोंचतो. म्हणून पडून राहिले कीं मेंदूस विश्रांती मिळून अत्यंत शरीरिक प्रसन्नता येते. ओकाच्या येतीक म्हणून खाणे सोडूं नये. पडल्या पडल्या बिस्किटे, अथवा फळफळावळ खावी. आपल्या पोटांत पोथा राहील असें कोणतेही अन्न खाऊं नये कारण त्यायोगें आपल्या मेंदूस पुनः 'स्टिम्युलेशन' (खराडी राहवयास) दिल्यासारखे होईल ओकाच्या येतात. (कोणतेही रसयुक्त पदार्थ खावा. म्हणजे म्हणजे पचनक्रियेस काम येत नाहीं व आपली शक्ती कायम राहते. शिल्लकीचा खाणे आवश्यक नाहीं, फक्त व जास्तीवारीं फळ गुळगुळीत खाल्याशिवाय गत्यंतर नाहीं. कांहीं झाले तरी जागा सोडून उठूं नये. पोझिंग थोडे कमी आहे असें वाटल्यास बाहेर जायाचे असल्यास जवळ आपली मळोत्तरगी दीवाने कधीं न धावोत. अशातऱ्हेने आसनें जसजसा सोडत काढून सुरुवातीस रिकाम्या कामें करूंन धावे लागते. जेवायच्या ~~[illegible]~~ खाल्यावर व तसेंच वेळी ~~[illegible]~~ तो आपले कामकाज

२ चालकाच्या खाली बोटीच्या तळाच्या अंगाशी बसून पाण्यात वल्ले मारणारे अनेक असतात. काही मोठ्या बोटींतून एका खलाशाच्या हातात दोन प्रत्यक्ष विशेष आकाराचे 'ओअर्स' असतात तेवढ्यावरून पाण्यात वल्ले मारणारे होत नाहीं. ज्या दोन्ही कवितांत जेथे वल्ल्याचा संबंध 'डायनिंग स्कल' म्हटल्या व काय असेल प्रत्येकाने एक "टेबल वेटर" (वाढपी) उभा असतो. त्याची कांहीं कांहीं मांहीची असतात. जसजसे मासे, मांस, भाजी, बटाटे, वगैरे, वाढतो मांहीचे असतात ~~असतात~~ ~~त्याप्रमाणे~~ ~~पदार्थ~~

७ अशक्यता मनुष्याला अगदीच दास करत नाही. ज्या माणसांत समुद्रगति असतो तेव्हां प्रवास केल्यास कांहीं वाटत नाहीं पण नवीन मनुष्याने समुद्रप्रवास केल्यास दिवसात जर प्रवास केला तर आपल्या कपाळाला या आठ्या पडतो, स्वस्थ घरांत पडून राहिले असतांही ~~असे~~ होते असे वाटून जीव नकोसा होतो. समोरचा या देखावा प्रथम नवीन असल्यामुळे चैन पडत नाहीं. खाली पाणी व वर आकाश याशिवाय ३-४ दिवस कांहीं दिसत नाहीं; तेंव्हा घरच्या सर्व प्रियजनांची आठवण होते. आणि त्यांचे चिंतन घडते. मनुष्य एक अशक्त कोंबडा खाऊन सुद्धां "दमाय धरणी दमाय" करून सोडतो; अशावेळी आपल्या खाटेच्या ठिकाणी वसून राहणे सोपे नव्हे; बेफिकीर आराम खुर्चीवर बसत पाणे अथवा इतर प्रवाशांची ओळख करून त्यांच्याशी गप्पा मारता मारता त्यांच्या रीती रिवाजांची जाणीव करून घेणे श्रेयस्कर असते म्हणून ~~म्हणून~~ बेफिकरी वेळ गालो आणि एखादा दुसरा प्रवासी आपल्या उपयोगी पडून आपली करमणूक करीतो.

हिंदू कि. मुलगे

हेतो म्हणून त्याला बोर्डिंगहून उतरताना/बाहेर यावे लागले
गलेच्याळोकांच्या गर्दीत हिंदू देण्याची सवय करी पडे. प्रत्येक
~~हिंदू मनुष्य त्याला बाहेरून~~ आत हिंदू-बाहेरचा शिवाय कोणी
दिसत नाही. हे बाहेरून हिंदुस्थानातल्या आणा दोन आण्यावर
मजूरीने मजूर शिपिंग दोन मिलिगामेक्षा स्वस्त मजूरीत मजूर
इंग्लंडहून अमेरिकेस येतांना, इंग्लिश बोटीतील नोकर लोक आपल्या
हातचे कॉर्क्स बाहेरच्या देत असतात म्हणून सांगू लागले
सीकॉर्क्स म्हणजे कि हातचे ~~आणले~~. दिल्याशिवाय गत्यंतर नव्हते
आम्हांला प्रत्येकी/ ~~दिलाचे~~ ~~म्हणजे~~ ~~हे~~

म्हणून गरीब विद्यार्थ्यांनी शक्यतो कडून नोकराशी ना विरोध
संपादन न देतां ~~बाहेरचे~~ ~~बाहेरचे~~ व शेवटी थोडे बाहेरून देऊन
मोकळे व्हावे म्हणजे झाले. त्याशिवाय त्यांचा खर्च थोडाफार होईल
~~म्हणजे~~ / हा प्रयास संपादन झाल्यानंतर जहाजावर देखील मजूरांशी जास्त
चैतन्य तसेच आनंद होऊ लागतो. बोट चालू असताना खरोखरी
बोट विरुद्ध दिशेने जात असली की ती पाण्यावर पडते; पेंटीलेटरी
पर्यंत वर जोंगर दृष्टीस पडतात त्यांचे अवलोकन करण्यात बराचसा
वेळ जातो. मध्यंतरी दोनतीन वेळेस जहाजात. त्याचेवरही उंचच्या
उंच लाटा येतात पहावे पण त्याच लोकांपासून आपले रक्षण करण

१४

वरण. नें एक नवीन अनुभवाचा
पाठ. नवीन आवडा दारवरून ओंवडा झटकारा, ~~अशि मानसरा~~
~~मन~~ झटका, खोरी ~~पाने~~ करण्याच्या आताशीत विकतूक पडू नये
तसेंच दिसेनते खरूं नये कारण प्रकृती बिघडण्याचा संभव असतो.
दिवसें दिवस हवा खात आपण ~~असतो~~ असतो आपणास यासर्वांची
ची सवय नसल्यामुळें प्रथम खबरदारी घेतली पाहिजे. खोलीतून बाहेर
जातांना आपले सामान अत्यावश्यक पडू नहेतां ते व्यवस्थित ठेवावे
व पैसा अगदीच तो जवळ ठेवावा अरण कोणावरही विश्वास ठेविता येत
नाहीं. परकी मुलुखांतें - परदेशी लोकांत - पैसा नसला तर फार पंचाई
होते; ~~अनेक~~ अनेक पुरुष आगबोटीचा प्रवास संपवून आल्यानंतर.
आलेकीं नवीन जग दृष्टीस पडते आणि आपण ~~करावीतीनें~~ या
~~आंधळी~~ आपले वर्तन ठेवावे हा प्रश्न उपस्थित होतो. म्हणून आप
~~या~~ वरच्यावर ~~आप~~ ~~आप~~ ~~विचारण्यात~~ हें बरे. ~~घर~~ ~~आम~~ ~~करण्यापूर्वी~~
~~परदेशास~~ जावयाची पूर्वतयारी ~~करणे~~ करावी हा ~~विचार~~ प्रश्न
~~अधिक~~ अधिक मनुष्यांचा अनुभवाचा ~~आधी~~ परदेशांतील आपले वर्तन ~~हे~~
~~मुख्य~~ मुख्य विषयावर ~~काही~~ ~~थोडक्यात~~ ~~लिहिले~~ ~~आहे~~ पुढील अंकांत ~~हा~~ ~~विषय~~ विचार आहे.
~~तो~~ करण्यात आहे

परदेशास जाण्यासाठी

27 देखावा २

पूर्व तयारी

आपल्या गावातून बीस पंचवीस मैलावर असलेल्या दुसऱ्या गावास जाण्याचे असले म्हणजे कितीतरी तयारी करावी लागते, मग ९० ९५ हून मैलावर राष्ट्रीय राष्ट्रीयत्वाच्या देशास जाताना कशाची तयारी करावी हा प्रश्न स्वाभाविकच पुढे आला तर त्यात काही नवल नाही. श्रीमंत घराण्यातील लोकांची परदेशगमनापूर्वीची तयारी म्हणजे पुष्कळ पैसा बरोबर घेणे व पाहिले तेथून मागवणे हो होय, पण गरीब विद्यार्थी जवळ पैसाचा संग्रह असल्यामुळे आपणास पुढे जाण्याचा अनेक वस्तू पैकी राख्य वितरण्या जिनसा आपले घर सोडण्यापूर्वीच त्याने मेळवल्यात आणि मग प्रवासास सुरुवात करावी. नाहीतर जगाच्या पाठी पराक्रम केलेल्याही देशात आपण गेलो तरी तेथील एका पैशास १ रुपयाप्रमाणे ९० पैसे खर्च करावे लागतील आणि तेथे कष्टाने कमावलेले हे प्रत्येक गरीब विद्यार्थ्याने ध्यानात ठेविले पाहिजे. याशिवाय नवीन देशाच्या प्रवासास निघण्यापूर्वी आपल्या बरोबर काय काय घ्यावे याचाही विचार आज दिवसभरात करू.

आपला देश सोडून अन्य प्रदेशास जाण्यासाठी सिद्ध होणे हेच मोठे दिव्य. कारण आपण लोकांना आपले घर सोडून राहात नाही आणि त्यातून घराबाहेर पडलेले बाहेर आपल्यास परक्याजणी देतील तर राहण्या. विशेषतः वृद्ध माणसांनी असले म्हणजे मनही तयार होत नाही. तात्पर्य आपल्यातून एक जबर अडचण ही की लहानपणीच विवाह पूर्वजांनी केलेले असल्यामुळे बाहेर पडलेले आपले २० - २२ वर्षांचे हे दांपत्य आपले घरदार सोडून २-३ वर्षे [illegible] एकही संभवनीय नाही. आपला देश सोडून बाहेर पडलेले असे केती मराठे वीर युरोपात व अमेरिकेत आहेत असा प्रश्न जर कोणी विचारला तर त्यास उत्तर नेहमी खाली मान घालण्याचा प्रसंग येतो. याचे कारण तरी हेच की असलेला कुटुंबाचा आहून अथवा घरोघरीचा संबंध सोडून आपण आपला गाशा कसून येतो.

आपण निघण्यापूर्वी घरी बाजूला ठेवून व सोडे आपण कुठून [illegible]

तेथील किती तरी पत्ते याद्दलंत घेऊन येण्याबद्दल सांगा आणी. काही
याबद्दल काय लिहू होते ? हे सर्वांनी लक्षांत घेतले पाहिजे. (आवश्यक तयारी पक्की)
आपले सगळ तयार करणे ही मोठी गोष्ट; आणि हीच अधी अधिक तयारी
सुरू करायची, हे विशेष सांगणे नलगे.

विदेश संचाराचे कायदे असतील त्या ठिकाणी जायच्या अगोदर त्या ठिकाणची संपूर्ण माहिती करून घेणे आवश्यक असते. ज्या ठिकाणी जायचे असेल त्या ठिकाणची संपूर्ण माहिती मिळविणे - हे कसे करावे, त्यांच्या देशांतून फिरत आलेल्या लोकांना भेटून अथवा त्या त्या ठिकाणच्या लोकांना लिहून मागवावी असा सुचवले पुस्तकांतून काढावी. ज्या ज्या देशांतून आपण प्रवास करणार आहो त्या त्या देशांतील लोकांचा आचारविचार, त्यांची भाषा यांचा थोडातरी अभ्यास करावा. शिवाय पैशांविषयी तिथल्या सुद्धा ज्या प्रांतातून त्यांस प्रवास करावयाचा असेल त्या त्या प्रांतातील स्थलवर्णनाचे (एकदा तरी अवलोकन करावे म्हणजे त्यांना कसलाही सुखांत व्यत्यय न येता प्रवास करायला होणार नाही. विद्यार्थ्यांनी ज्या गावी राहून ज्या विश्वविद्यालयांत अभ्यास करावयास असेल त्या गावची व त्या विश्वविद्यालयाची योग्यरीत्या पूर्ण माहिती पाहिजे. काही काही विश्वविद्यालये भरपूर गावांत असतात. त्यांच्या अभ्यासाचे खाण्यापिण्याचे राहण्याचे खर्च व ऑनेरी फी ही सारखीच असतात. यांच्या तोडीची किंवा तोडीपेक्षा काही ज्या अशी विश्वविद्यालये थोड्याशी खेड्यांत शिक्षण देणारी असतात. यापैकी काही खेड्यांत असतात अथवा या विश्वविद्यालयाकरितांच एक खेडेसे गाव वसलेले असते. असे खेडे ना इंग्लंड, फ्रान्स, जर्मनी इ. ठिकाणी ८-१० हजार किंवा त्यांपेक्षा असतात आणि म्हणून त्यांचे राहण्याचे प्रश्न खर्चे फार येत नाही. सर्व सोयी असतात व स्वस्त असतात. काही विश्वविद्यालये अशा ठिकाणी असतात, त्यांतून मनाजोगे शिक्षण मिळत नाही. व त्या ठिकाणी दुसऱ्या ठिकाणी जावे लागते. असे सारे मुळात ध्यानांत घेऊन पैसा जपून व खर्च होतो. करीता प्रत्येक विद्यार्थ्याने आपल्या ठिकाणी जायच्या पूर्वी पूर्ण चवकशी करावी व माहिती मिळवून नंतर प्रवास पत्करावा. अशारीतीने माहिती मिळवून मनाचा निश्चय व कृती बाहेर पडले म्हणजे ठिकाणी आपणास यश मिळेलच. अमेरिकेसारख्या देशास देणाऱ्याचा का अनेक यशस्वीतो कारण "कुठे कोणत्या गांवी व कोणत्या विश्वविद्यालयाला जायचे? प्रश्नाचे उत्तर अमेरिकेच्या आगबोटीत बसण्यापूर्वी मिळविले असते, व त्या देशाच्या प्राप्तीवर उतरताना येथील अधिकाऱ्यांच्या प्रश्नांस समर्पक उत्तर देता येते. प्रत्येकाने अशा रीतीने माहिती मिळवि. विचारांतर पुढचा पुढचीच्या तयारीस लागावे.

एका अमेरिकन ग्रंथकर्त्याने याविषयाचा ठेविताना म्हटले आहे की
"What to take + what to wear on a Trip is a problem that will continue to puzzle the theorists for some time to come. One thing is certain; you will always take too much. you will wear less than you have done without this. that

and the other, and that space is occupied by carrying along which might have been used to better advantage. Lay out everything that you can not possibly do without, & then take only half of it — this might serve as a pretty good axiom to go by. ४ अक्षरशः खरं नाही. अतिशय जंबर प्रयास करण्यापेक्षा असलेला भूगोल काय थेडं, आणखी नाही, असे होऊन जाते व मन मोकळं होऊन जाते. एकदा पुष्कळ घ्यायचे ठरले की एवढीशी वस्तू किंवा प्रश्न पुढे आपोआप कोंडी होऊन थेडं नवे अर्थ पाहते. अशा घाईगडबडीत ज्या वस्तू खरोखरी पाहिजे असतात त्या आपण विसरून जातो आणि मग मुक्कामी पोचल्यावर त्यांची आठवण होऊ लागते. कित्येकदा अशा वस्तू बहुधा एकाएकी ६० रुपये लागतात. उदाहरणार्थ - सुईदोरा. ४ पैशात पुडे ४ पाने सुया व एक दोरा. आपण ही आवश्यक दैनंदिन गरज भिऊ शकले तेंव्हा परदेशात या वस्तूंना जर ५ आणे पडतात. ४ पैशाची वस्तू ६ आण्याशिवाय मिळत असेल की नाही शंकेत नाही. जिन्नस दिसायच्या आधी इथली दैनंदिन परिस्थिती आपल्याला मनाशी परदेशात त्यांचे किंमत कळते. सुईदोरा, टांक मिळणे, बटणे, अशा जिन्नसांवर डोळा ठेवून असल्याने आपोआप मागितले तर आपली इंग्लंडावर ते आठवून एक आणि ऊठ काय वेडा आगलोय, हे जिन्नस तर तेथूनच इकडे येतात आणि तर व्यवस्था स्वस्त दराने विकतात. असे असून आपण कल्पना महाग मिळतात म्हणे! खरा बाताकरी असे म्हणून त्याची उपहासात्मकता कायम करत नाही. त्या त्या मुलाच्या मुलाच्या प्रतीती परदेशात ... तर कळत येते. पराहून निघताना सर्व सामानाच्या मुंडी व दोरा घेण्यास ही विसरू नाही. पण आईकुडे काठा दोरा घेण्यास विसरतो आज महादिवस चाळे कोरायच्या बिड्या तुटल्या आहेत. दोरा विकत आणावा आणि मग त्या लेखनकार्यात पण दोरा ६० पैशांमध्ये मिळत नाही आणि १० पैसे हातभर घेण्याचा हुच्चपणी आम्ही तर तयारी नाही. असावेसे केव्हा वाटत होतो हे वाचो कल्पना कुणी कोणी आणि म्हणून आपली सर्वांची अगदी सर्वस्व अशा जिन्नसांची यादी पार्श्व प्रथम तयार करून नंतर तुकड्यांचा बहुधा विचार करू.

१ कागद (नोटपेपर) २ पुडके - मुक्कामी जाऊन पोचेतोंपर्यंत पुरण्याइतके.
३ पेन्सिली — १/२ डझन
२ एनलेजस —
४ टांक व टोक - (टोकांची एक दोन पेट्या ठेवायला.)
५ शार्पनर एक अथवा पुढे
६ सर्व तऱ्हेची थोडे थोडे बटणे, } एखादे पुडके की आपले आपणास लावून घेता
७ सुया व काळा आणि पांढरा } येतील. नाहीतर किंमती ८ आणे मागतो.
८ दोरा
८ रुमाल कपड्यांचे — स्वच्छतेस आणि असतानाच ही सवलत असते, म्हणजे

मारिशसला दिसायचा अगदी कुथकामाच्या दिसतात पण कुठेही जाऊन येईपर्यंत सगळा फारफाट्टा होतो हे लक्षात ठेवले पाहिजे. आम्ही प्रवास करीत असतानाच एकदोन दिवस आधीस अतिसार सुरूच झाले. तेव्हा तुमच्या एका मुलाच्याने आधीस औषध देऊ आणि त्यामुळे तुमचे काम सोपे होईल. ही औषधांचे नांव वरील यादीत नाही. तसेच वाटेल काय ते औषध तुमचे तिसरे डोळेही असून जिवंत ठेवणार नाही. Sea sickness cure म्हणून जी जाहिरातीची फडफड असतात ती सगळी पैसे मारण्याच्या धंदेवाईकांचे सगळा काही उपयोगाचे नाही, कारण मळमळ व वांती ही एका औषधांनी कधीच थांबत नाही असे पूर्वानुभवाचे म्हणणे आहे. म्हणून जहाज सोडण्यास आपण निघालो म्हणजे झाले किती पंचाईत होते याची कल्पना वाचक करू शकतील. तसेच बाकीच्या संबंधाने. आता कडेचा क्रमाने विचार करू.

१) टेलन सरस (कोट, प्यांट, व ब्यारकेट)
२) १ डझन रबरिस
३) ½ डझन सुती अंडरवेअर (सुती बुशीशर्ट व विजार)
४) २ जोड गरम अंडरवेअर (लोकरी गंजीफ्रॉक व विजार)
५) ६ सुती गंजीफ्रॉक्स
६) १ ओव्हरकोट
७) १ वायरोब आंगरखा (पांढरी कफनी हुतोप्यासहित) अथवा ट्रेंचिंग गाऊन
८) कॉर्क्स हॅट १२
सन्हाट १२
९) टाइल्स जोडपाय ४
गळपट्टे ६
१०) हातरुमाल २ डझन
११) मुलांचा जोडपाय १
१२) जेवणाचीची थोडकी डीशी (एनामेली)
१३) आपले स्वतःचे शेविंग साधन
१४) १ नाईटड्रेस व एक जोड स्लीपर
१५) २ मुलींसाठी फ्रॉक (लिंबूयाकरीचे व दुसऱ्या इव्हिनिंग ड्रेसचे) गरम कापड.
१६) १ पुरुषास पुरतील असे कोट गरम कापड
१७) थोडे वाटल्यास कोटाला लावण्याचे गरम कापड
१८) मांजरपट्टयाचा एक रंग व एक जोड स्लीपर
१९) संत्रीवस्त्र (कॉलरीची) २०) पायजमे १ डझन.

हिवाळ्याचा ही यादी तर आहे पण मोठी हिवसे आणि ओढ्याची ओली वारे पण असल्याने गरम कुशंका काढण्यात काही अर्थ नाही. मुंबई दिल्लीकडील आवश्यकतेच्या अनुभवांवरून कारण [illegible] एवढा कपडा लिहिण्याचे वाचकांनी इतकेच. आणि ओले जाते व अमेरिकेत व इतरत्र हवात स्वारी फेरफार करावा लागे रुपये अमेरिकेत एका लिहीलात १५० पौंड भरून कुठूर नेण्यात येत. भरून वजनाची काळजी लिहिकूळ नकोसेवा आपला पुरीच रहे वाचावियाकरिता वरील कपडे अवश्य बरोबर बाळगले पाहिजेत. फ्यारहान्च्या आगगाडीत लिहिकूळ पडू नये. ~~हिंदुस्थानात अंथरुणाच्या पोतेऱ्याचे लिहिलेले~~ सदर्या ठिकाणी हे सूट हिंदुस्थानात वापरण्यात येतो त्याच तेहेने कपडे वगैरे फ्यारहान्ला सर्व मिळण्याची आहे आहे. फक्त आपण तो एकदाच की किंवा हिवाळी-सैल, आणि सैल

३/५ कपडे वापरतात, काही ठिकाणी अजूनही किट (साडीचापाकी) असे कपडे वापरतात

मृदुल आर देवांस सरयांनी त्यांच्या 'फरस' यांच्या असलेल्या एवरेस्ट
यांच्या शिखरावरील आपले सूट्स व ऑक्सिजनची सिलिंडर्स ठेवण्यात
म्हणजे पुढच्या मुक्कामास पोचेपर्यंत आपल्याला कपड्यांवर दिवस काढावे लागत. जो-
वर ते कपडे (सूटसचे व ऑक्सिजनचे) आणायचे तें एवढ्यासाठी कोण गरीब
येऊन पोचायचा आहे दिवसाची वाट बघत कपडे शिवण्यात मग्न होऊन
बेसावंत त्यांना देवांतील लोक आपल्या आपल्यास कपडे शिवतात. फ्रान्स, इंग्लंड
व अमेरिका या तीन देशांत ही आहेत कपडे बनवणारी केंद्रे; आणि तीही ठिकाणी
आपल्या अवतीभवती पैसे पाणी लागले. खुद्द अमेरिकेस एका साध्या सूटची
किंमत १८ ते २५ डॉलर (६० ते ८० रुपये) असते; तेच हिंदुस्थानात एक
साधा सूट २५ रुपयांत सहज शिवू शकतो. कपडे येथें आणून शिवण्यास
जर लागले तर पुष्कळपैसे (सहज पंधरा हजार). गोऱ्या लोकांच्या मतीस आपला
शिवण्या रंगाचा सूट चढविला पाहिजे असा नियम आर म्हणून आपल्या
बरोबर तसले कपडे आणतात. तर्थे त्यांच्या कपड्यांना धुऊन घडू शकतात. आपल्या
देशांत तर धोबी धुवायचे साठे म्हणजे अथवा स्वतःचे असतानाही सर्व कपड्यां-
वर एक इस्त्री मारून घ्यावा लागतो. याकरिता पैसे असतील तर तो
तयारीचा आणावा; अथवा इस्त्री मारून सकाळपासून पायघोळ आंगरखा.
या उपयोगांत आणावा. ~~असतो~~ ओव्हरकोट वगैरे, ज्या करताना सॉफ्ट
कॉलर्सचा उपयोग करता येतो. सुती अंडरवेस, गंजीफ्रॉक्स व चड्ड्या यांचा
उपयोग ~~हिवाळ्यात~~ याकोसरवाल्यात करता येतो. वर हरदेशांत बहुत
विश्रांतीच्या ठिकाणांतून तारकेस गेलेले पाहिजे असा नियम आहे म्हणून सर्वांस
लाहिजाची सर्वे लागत त्या ठिकाणचा त्यांचा ड्रेस (निरनिराळ्या ठिकाणचा ड्रेस
निराळा असतो. आपले गुडीघार, गंजीफ्रॉक्स वगैरेंचा उपयोग अशा
वेळी फार पडतो) एवढेच नव्हे तर वाटे अंती ते आपले आपणास धुता
येतात. धोतरे व आपले शिरस्त्राण यांचा उपयोग कांही कांही वेळेस
करता येतो. (आमी या ठिकाणी फेटा बांधतो व बहुतेकी धारतो. आपण
असें का म्हणून कोणी विचारीत नाही) पांघरावयास एक जाडी
चादर साठे तर (रात्रीं सीट ओलांडले म्हणजे बरेच साठे) आपल्या ठिकाणाची
स्वच्छ आधकपणा मिळेल. हें सर्व कपडे आपणास दर्वे सहज पुरे होतात
आज काढली पुनेक वापरले पाहिजेत. आता घर सोडणाऱ्या इतर जिनसा

१) इस्त्रीचे सर्व सामान
२) एक स्वीटर (लोकरी वापरावयाचा) व एक पुठ्ठेरी जोडा अथवा
हिवाळ्याचा चढाव.
३) लोकरी डबर वापरण्यासाठी ऐसपैस चेअर
४) वाटेत वापरावयासाठी मनोरंजक पुस्तके.
५) आवडत्या आवडीची चित्रे व फोटो (घोडके)

) खाण्याकरीता आरोग्याच्या दृष्टीने चांगले (कारीगर
दिकतात) व ताजे. ६) चमचे
७) छोपाचे व तिखट (चोटे)
८) साबण, तेल, कणी, कपडा, टुथ पावडर,

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सामानाची वाहतूक करणारे आणि बरोबर घोड्यांच्या पैशाच्या व्यवस्थेचा जागडे

पाहिजे. आमच्याजवळ मोठ्ठे ट्रेक्स हे कोणतीही योजनेचे आहे. कारण एक तर घोड्यांची शक्ती व दुसरे आमच्या देशातील मार्ग कुलीकडे चालत नाहीं. शिवाय कुठे सारख्या दूरच्या कंपन्या शहराच्या पाठीवर सर्व ठिकाणी आहेत, त्यांच्याकडे कोणतेही मार्ग हुकून कोणत्याही मार्गाविषयी तरी मिळेल. पण प्रत्यक्षात थोडा त्रास होतो. म्हणजे तेथून मित्र-तातडीने सर्वोत्तर नोटरी, नूपरस् चेक्स' आणतील कांही घेऊन ठेवावे. म्हणजे त्रास होत नाही. मी स्वतः शिवाय कुठे सर्वोत्तर नोटा घेतल्या होत्या. ज्याज्याठिकाणी सध्या पैसा जाणे त्याच्या खेरीस कुठल्या ऑफीसचा आहेत नोटांच्या मागल्या बाजूस शिक्कारूपाचा देखील नाही करीत असे. आणि दोन्ही त्यांस घट-त्यानंतर मला पैसे मिळत. ह्या गोष्टी जवळचे नोटा कमी होते ते होतेच फायदा होता नोटा अधिक भेसळ हरवल्या तर, तोटे कुठला कंपनीचे म्हणजे आपले पैसे आम्हाला मिळण्याची व्यवस्था होऊन हरवलेल्या वस्तूबद्दल तो खबरदारी घेतो. अशा तऱ्हेने आगदी मार्ग आपण आमच्या आमच्याच्या आंतल्या तिजोरीत ठेवून तो तिसरा सेफ्टि पिन्ने बंद करावा. सर्वोत्तर नोटा घेतल्या तर दोन पुस्तके मिळतात. ती एक ठेवू नये. कारण एखादवेळ आपली सही असते, आणि त्यावरील कुठल्या आपणास पुस्तकी सही करावी लागते. म्हणजे दोन्ही पुस्तके एकत्र ठेवण्यापासून थोडा पोंचतो. तसेच ज्या बोटीतून आपण प्रवास करणार आहो त्या बोटीत आपणाची थोडी नाणी व ज्यादेशात आपण प्रथम उतरणार आहो तेथील नाणी, प्रथमच आपल्या दृष्टीने ठेवावीत, कारण ठेकेठिकाणी 'टिप्' म्हणजे बक्षीसाचा एक मोठा त्रास असतो. कुठे कुणा 'पर्सर' (बोटीतील खजीनदार) कडून घेतली तरी चालतात.

इतकी व्यवस्था झाल्यावर साहेबांस सोडावयाची पाळी आली म्हणजे पुढे आपले. मग आमच्या घराकडे व देशाच्या स्थितीकडे जावे यांत कांही गैरसमज नाहीं आपणास व आपल्या घरच्यांच्या सर्व गोष्टींविषयी येते व सर्वांचा एकच चिंतनी असते की 'सुखाची परमेश्वर कृपेत आहे' 'प्रकृतीस जपे'. त्यांच्या चिंतनीप्रमाणे आपण त्यांस आपली सुखाची परमेश्वर कृपावेची पाहिजे व त्यांप्रमाणेही आपणास पत्रे लिहून मातृभूमीचा संदेश दिला पाहिजे अशी कांही नोंद केली पूर्वीच करून ठेवावी लागते. ह्या दृष्टीने आपण तिकीट काढले असते त्याची ऑफीसमे 'डिलिव्हरी' असतात, त्यांचा पत्ता आपल्या मंडळीस धाडावा व तसेच पत्रे पाठ विण्यास सांगावे. आपण मुक्काम टाकून तेथून आपला पत्ता परी लिहून कळे पर्यंत त्याच पत्त्यावर आपली पत्रे येण्याची व्यवस्था करावी. त्या ऑफीसांतून आपणास पत्रे मिळण्याची तेथे आपला मुक्काम पत्ता देऊन ठेवू करावे. डिलिव्हरी असे करीत नेथे म्हणजे आपली पत्रे बरोबर येऊन पोंचतात. या पत्त्यांच्या देखेखीचे खाते निघाले असतेच, यांस त्या दृष्टीने 'मेल डिपार्टमेंट' म्हणतात. याशिवाय कुठेच मेल डिपार्ट-मेंटच नाही असे बहुतेक लोक म्हणतात. आपणास त्याचा अनुभव आलाच आहे. मुक्काम पोंचल्यावर तारेने ऑफिस घरी कळवावयाचे त्याने आपल्या दृष्टीने व्यवस्था करतो. दृष्टीने, आपण, व ऑफिस तार पाठवावयाची ती म्हणजे. यांसच माहीत असे कांही गुप्त राहू नये. यांस 'कोड वर्ड' म्हणतात. असे वेगळे ऑफिसचा पत्ता आहीत. उदाहरणार्थ: अमेरिकेतून कुणास खुशाली तार करावयाची आहे. तेव्हा Ram Bombay तेथे पत्ता देऊन Rape

एकदा मी नंतर किंवा की [illegible] तर. मला आमच्या [illegible] इतकी जाते. कारण Ram
हाके मारी [illegible] हे मध्ये द्यावा लागेल असते व तो [illegible] त्यांच्याकडे आपल्याला
[illegible] पाठविले होते.

[illegible] निरनिराळ्या [illegible] जिनसांवरील जकातीविषयी माहिती [illegible] परदेश गमन आरंभावे असतो असेल [illegible] पाहून [illegible] [illegible] असतो [illegible] आपल्याला असतील [illegible] त्याचप्रमाणे [illegible] [illegible] [illegible] होते. म्हणून [illegible] व्यवस्था करावी.

आपल्याकडे तयारी फक्त आपण शिकतो म्हणजे अर्धी अधिक ताकद सुटते यांत काही संशय नाही. पण केव्हां केव्हां बंधन स्वीकारणे नकारी (duty) या नात्याने सोसावयास लागते. यासाठी काय करावे हे सांगणे कठीण आहे. [illegible] व आर्थिक [illegible] पाऊल ठेवण्याबाबत प्रथम [illegible] करावे आणि [illegible] व तुम्ही [illegible] म्हणून पुकारते. [illegible] [illegible] [illegible] जकात [illegible] नाहीत पण असल्याशी [illegible] पाहावे तर मग थोडा [illegible] होतो. तंबाखू, सिगारेट, सिगार, स्पिरिट, दारू असा जिनसांवर (हे मुख्य) [illegible] खासगी असोत वा विकावयाच्या असोत जकात ही द्यावी लागते. म्हणून या जिनसांची यात्रा असल्याच्या प्रत्येक प्रवाशाने हे जिनस आपल्या जवळ विशेष बाळगू नयेत. कारण त्याच्या किंमतीपेक्षा जकात ज्यास्त पडते. साखर, साखरेचा पदार्थ, [illegible], [illegible] वगैरेवर ही जकात असते; पण [illegible] पदार्थांस ही जकात लागू होत नाही. आपल्याजवळ सुमारे २०० पौंड होते. [illegible] या पदार्थांवर जकात पडते, तुम्ही [illegible] आहे नका असे आम्हांस सांगण्यात आले व [illegible] पाहण्यात आले तेव्हां आम्ही [illegible] [illegible] [illegible] [illegible]. [illegible] उतरल्यावर पडतो तो हे [illegible] जिनस [illegible] असतील तर [illegible] नाही असे आम्हांस सांगण्यात आले तेव्हां [illegible] [illegible] वाटले. [illegible] विद्यार्थ्यांनी एक गोष्ट मात्र ध्यानात ठेविली पाहिजे की आपल्या [illegible] होतो (ज्या ठिकाणी उतरतो तेथे) आपल्या [illegible] [illegible] [illegible] [illegible] म्हणजे काही त्रास होत नाही. [illegible] [illegible] [illegible] [illegible] [illegible] करता [illegible] [illegible] ठेवावी. [illegible] [illegible] आपल्या [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] व [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] व [illegible] [illegible] देण्याचा [illegible] काही अर्थ नाही हे सांगावयास नको.

[illegible] [illegible] [illegible] [illegible] पाऊल टाकेपर्यंत आपण अगदी [illegible] असतो व आपण असे करू, तसे करू म्हणून [illegible] [illegible] आपल्याच [illegible] [illegible] करतो. पण त्यावेळी प्रत्यक्ष परदेशात आपण पाऊल ठेवितो त्यावेळी मन [illegible] [illegible] होण्याचा [illegible] असतो हे [illegible] ध्यानात ठेविले पाहिजे. या ठिकाणी आपल्या धैर्याची [illegible] लागते. [illegible] 'अडचण' 'संकटे' असे [illegible] [illegible] [illegible] व [illegible] [illegible] हे आपल्या धैर्यावर व आपल्या योग्यतेवर अवलंबून असते. म्हणून [illegible] पुढील लेखांत "परदेशी उतरल्यावर" हा विषय हाती घेणार आहे हे सांगून [illegible] [illegible] रजा घेतो.

THE TRIPLE MEANS

'NATIONAL EDUCATION' Talk in English by Dr. N.S.Hardikar b'cast on 6-6-60 at 2115 hours.

Friends

By 1857, India, from Kanya Kumari to the Himalayas and from Karachi to Calcutta, had gone under the heels of the British. As a result the people of the land had become meek. They were teerorised. They were cowed down. They had lost all initiative in them. They had become subservient. They did not dare to do anything for fear that they would incur the displeasure of their rulers. Britishers, who were slowly capturing power, had tried to destroy all kinds of arts and industry. They wanted the Indians to depend upon England and their people for everything that was necessary to live their life. Letahrgy had thus increased; along with it, poverty. The British rulers started educational institutions and imparted English education in their own methodical manner. In doing so, missionary attempts were encouraged. These institutions produced clerks and clerical staff for helping the British in keeping their hold over the country. At the beginning the people had hopes of getting sound education which would make them think of their own country and its development. But soon they lost all hopes. The terror that was created and the methods that were employed by the rulers in ruling the country made thinking people of the land think seriously and vehemently about their country's future. Referring to his own past Lokamanya Tilak once said " We were men whose plans were

at fever heat, whose thoughts were of the degraded condition of our country and after long thought we came to the conclusion that the salvation of our motherland lay in the education, and only in the education, of the people." Thus the people had realised that the education given by British rulers was not to foster the innate qualities of man but to make them more and more subservient. So, thinkers like Dadabhai Naoroji, Surendranath Bannerji, Rameshchandra Datta, Swami Shradhananda, Lala Lajpat Rai, Vishnu Shastry Chiplunkar, Bal Gangadhar Tilak, Mrs. Annie Besant and others decided to change the method of educating their youngsters and imparting them education which made them manly, patriotic and industrious. They themselves breathed and lived patriotism and they hoped to mould the character of the people by their own examples. For this purpose some of these leading educationists started schools in their own localities. "They started new schools of thought; new ways of life. To these men schools were only one of many projects for educating the people. They were not content with teaching the young alone; they were convinced that adults and even old people stood in greater need of education. Before they could move forward, the masses had to be roused to realise their poverty and their degraded condition. The loss of political freedom in any country must necessarily mean the frustration of hopes and aspirations of the more advanced section of the community. If no way is found to overcome this feeling of rustration, the people either take to violence or slowly lapse into apathy." That is why private schools were started and

and educated men who were bubbling with enthusiasm and patriotism joined these schools and devoted their lives for the cause of education.

By about 1880 private schools had come into existence in Maharashtra and Bengal. In Madras too similar attempts were being made. In Maharashtra Vishnu Shastry Chiplinkar took the lead. He was a most powerful writer. He was respdnsible in rousing the Marathi speaking population. Young men like Tilak and Agarkar joined hands with him. They started the New Enoglish School and worked together to make it a first-class educational Institution. The then Deccan Education Society was started by them with definite aims and objects of imparting national education. The Society itself was to be conducted on the strictly Jesuit principles to which the member had subscribed, and that any earniggs outside must therefore be handed over to the common fund. To quote Tilak, "Self-denial and self-reliance have been our watch words; they were the mainsprings of our action." Tilak's advice to his colleagues was "Take what little you need and do what you can" for imparting patriotic education. What a noble and high ideal! The men who were engaged in bringing about a change i n education never altered "the fundamental principles of selfless service, devotion to duty and a vow of poverty."

Education that creates intense patriotic feeling in the minds of c..ildren and makes them work hard for its progress and development in physical, mental, moral and material fields is national education. As the British Government did not care to infuse the kind of national spirit in the people of India through the established channels of education, there wasno other course left

for them but to start their own schools and give them the desired education. During the last two decades of the last century leaders of our nation had made the people think about the change they needed in the educational field which they thought, was absolutely necessary to get rid of the economic and political slavery.

It was, however, left to Lord Curzon, the then Viceroy of India, to give a good shake to the people by his own drastic action. His University Act had produced bad effect on the minds of the people. Add to it the Partition of Bengal. The people of India were enraged. Violently, they began to think of changes in every field and began to act in quick succession. It was then the triple means of attaining swaraj were thought of. For the second time the question of National Education came to the forefront. It was at this time that Babu Arvind Bhosh actively came in the educational field. Rash Behari Ghosh, Gurudas Bannerji, Ashutosh Chaudhari came forward in Bengal and established what was valled the National Council of Education with large funds at its disposal. Shri Arvind Ghosh was the principal of the college started by the Council which is named to-day as Jadhavpur University in Calcutta. It is he who edited "Vandemataram" a daily newspaper in English and "Karma Veer" a weekly. Both these were additional means of educating the people from a patriotic point of view. In Maharashtra the "Maharashtra Vidya Prasarak Mandal" came into being with Samartha Vidyalaya as its teaching unit. In U.P. the Gurukul of Kangri became famous. All these institutions played their part well. They did their duty. Some of these were crushed by the wrath of the Government. Some survived but became weak.

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Then in 1920 came Mahatma Gandhi with his boycott of schools, colleges and universities. By this time the movement of National Education had gained momentum and hundreds of such schools were started. They were seen everywhere in the country. Many National Universities called Vidyapeeths were started with degree and diploma courses. In the 3rd decade of this century the land was full of these institutions. Many of those who came out of these Universities began to le d the non-violent, non-cooperation movement launched by Gandhiji in 1920.

The national education movement which was started in 1880 or even earlier did create necessary effect upon the Indian people and within 67 years of its existence it acnieved its goal.

Here I want to say that I took my training in the National Council of Education in Bengal during 1909 & 1913. I am proud to say that I am a product of that college whose principal was Shri Arvind Ghosh.

' Jai Hind'

:S.G.P.D.:
:8.7.1960:

MONEY

A most powerful weapon.

By: Dr.N.S.Hardikar.

(I)

I do not know how "Money makes a mare go"; but I do know how it makes the world go.

Money is one of the most powerful weapons in the world. It is a wonderful attraction to humanity. Upon its strength many a man has built most ambitious schemes and has successfully carried them out to a point. It helps the lust in man and makes him devour anything and everything that comes in his way.

Money has made men conquer territories after territories and allowed them to hold the same tight under their heels without minding in the least the sorrows caused thereby to others. Kingdoms have been conquered and Empires have been built on the strength of this all-important weapon - money.

Money can purchase anything in this world. It brings not only lands and landed properties but anything that one desires. One can purchase not only mute animals but even human beings by giving money or its equivalent. Not only a man but even a woman sells his or her honour for money.

Money helps ambitious people change the existing conditions and circumstances in the world. Money can change the colour of even the map of the world.

Money has made many a nation prosper and lead a life of its own. It has also made many a man lead happy life in the way in which he desired. It has brought miseries and wailings to many a happy and prosperous family.

Money can thus make or mar the life of a man or a nation. It can either build a nation or completely destroy its very soul. It can bring happiness or sorrow to those who possess it and who tightly cling to it.

Those who desire to start an organisation should have before them a clear ideology and should define its aims and objects in clear and unambigous terms. A closer acquintance and deeper study of the history of organisations, modern and ancient in all nations and full grasp of the present situation and clear vision of future will go a long way in laying the foundation of a stable organisation. Then alone a clear idea of the work that is to be undertaken could be had and plans properly laid. The policy and programme of action should be chalked out and methods to be followed considered. The political situation in the country, the economic and social conditions as well as the religious feelings of the people should not be forgotten. The founders of an organisation should have full confidence in their own strength and ability. They must have foresight enough to understand the consequences of the steps they take at every stage. Otherwise, they will never be able to push their cause forward and the organisation they start will never make any substantial progress, even though the cause is righteous and the programme most attractive.

The most essential factor that contributes to the success of an organisation is a band of sincere and self-effacing men knit together with one object of disinterested service. What are the other important factors that are necessary to make an organisation strong and an all powerful body working for the betterment of the people? We will now take the same, one by one, and examine them fully.

1. CO-OPERATION.

What is an organisation if it is not the collective will of a number of persons who belong to it ? In the absence of perfect co-operation and united effort on the part of the members the "collective will" will never result. Co-operation, therefore, is an essential factor in maintaining the integrity and solidarity of an organisation. It enables us in maintaining a solid front and helps to achieve the desired goal.

It is easy to bend the will of a single individual, but it is very difficult to bend the will of a number of people who are knit together by one idea and one goal. Willing co-operation of all members will add to the strength of an organisation. Co-operation is its soul, unity its life-breath. United action on the part of its members is the first characteristic of a living organisation.

2. LOYALTY.

Full and ungrudging co-operation is only possible when the members feel that it is their organisation and each one of them is its unit. That is loyalty to an organisation. "Right or wrong, it is my organisation, I belong to it, I will build it further and make it a living force" so says a loyal member of an organisation and acts up to it. If the members do not take its programme seriously and work it out no achievements are possible. The achievements, therefore, of an organisation depend

upon the conscious attempt of its members for the successful carrying out of the programme. Loyalty of its members will make an organisation a living force powerful enough to achieve its objects.

HERO - WORSHIP.

Loyalty to an organisation is altogether different from loyalty to an individual. Individual loyalty is based on our estimation of the person we follow. When once the charm and the attraction in the "hero" are gone, his following dwindles down. Generally, at the beginning, it is the personality and not the principles that secure a following. Being dazzled by the glamour of his personality we obey him. Degenerated hero-worship, therefore, breeds blind following, helps hypocrisy to thrive, stimulates the growth of jealousy, begets narrow vision, and fosters stupidity on the part of the followers. Hence, it is not the personality of a hero that ought to count, but the principles that he enunciates and works out. The halo of the person who builds an organisation must not dim our reason or dilute our loyalty to principles.

ADHERE TO PRINCIPLES.

The sound principles on which an organisation is based and founded should be nearer to the heart of its members than the personalities that founded it. Then only an organisation will be strong and rock-like. Such organisation live long enough to achieve the cherished goal. The achievements of an organisation whose guiding stars are personalities and not principles are very poor. The life of such organisations is short and uneventful. The heroes will have to merge their "Self" completely in the principles they enunciate and make their followers follow the dictates of the organisation which they start.

The "Unity" of Rev. John Hayne Homes of Chicago (U.S.A.) while writing on "Hero-worship" once wrote ;-

"An idol is nothing in the world; while society has much use for flesh-and-blood heroes who will doughtily do their part and accept the fact of duty well done, as the wholly sufficient need of their labours. The worship of heroes is a delusion which historical science is happily rendering impossible in the case of these personalities fully documented in the nearby ages ..... Less worship of tinsel personages nd mere flesh-and-blood heroism will go far toward making the good society."

Blind following mars the value and the worth of an organisation and it disgraces the hero also. Conscious attempt at intelligent following enhances the value of an organisation and brings about quick results. Loyalty to an organisation must therefore be fostered. Loyalty to an individual or, in other words, pseudo "hero-worship" should, at all times, be discouraged and condemned.

ORGANISATION IS GREATER.

It must not be forgotten also that an organisation is greater than the tallest of the tall personalities. Individuals come and go. Many persons enunciate

their principles and tried to work them out during their life-time. Their teachings have remained though their human forms have disappeared. It is the principle that counts more than the personality. The organisation which works out those principles, therefore, is greater than the person who enunciates them. Hence, loyalty to an organisation is an absolute necessity.

3. OBEDIENCE.

Fullest possible co-operation and loyalty result in obedience to orders. Members may not quarrel amongst themselves and there may be seeming co-operation and unity amongst all of them, but indifference towards the programme and towards the orders will stunt the growth of an organisation. When once an organisation launches a programme of action after consultation with its representatives and after full deliberation with them, not even conscientious and intelligent dis-agreement with the programme should make us feel different from the organisation. In order to achieve the desired results even the conscientious objectors ought to waive all their objections aside and carry out the programme with one mind and one heart.

CONSCIENTIOUS OBJECTORS.

Such objectors should, in the interest of the Nation, try their level best to convince the organisers or leaders of the organisation and bring them to their own point of view and with their consent and co-operation get the policy or the programme or both changed. This helps unity. It adds to its strength. When honest difference of opinion renders co-operation and conjoint action an impossibility, the only course open to such objectors is to allow others to carry out their programmes. This saves many unnecessary troubles, lessons bickerings and reduces mental worries. Then alone, an organisation will thrive and be a living force. Co-operation and loyalty, therefore, should carry along with it, obedience to orders, which is the third essential factor of a sound and perfect organisation.

THE EGO IN MAN.

With the best of intentions of serving the people and the country, when one voluntarily joins an organisation he becomes a part and parcel of it. So, when once an action is resolved upon by a majority, all criticisms should cease. Such criticisms jeopardise not only his own position but in many cases harms the organisation and puts obstacles in its onward march. So, the collective wisdom of the majority is more potent than individual opinion. The principles should induce a member to carry out the mandates of the organisation to which he has the honour to belong. The majority may be wrong and the disagreeing member may be right. The action of the majority may ultimately not bring the desired results, and it may utterly fail in its attempts. But the co-ordinate action and co-operation of all members will save the honour and the integrity as also the strength of the organisation. The "I" of an individual should merge in the "We" of an

organisation

PERSONAL AMBITIONS

Individual interests should never come in the way of one's duties to the organisation. Predominance of personal ambition over policies and programmes of an organisation make it less efficient. If every individual member tries to push forward his own ideas originating in his own ~~which~~ ambitions, no united action is possible and the organisation defeats its own purpose. So, the individual will have to merge his "self" in the organisation to which he belongs and will always have to think in terms of the organisation. The "I" of a member of an organisation is more dangerous to its cause. It must never be there in a member who is loyal to an organisation. Every one must get rid of it consciously. This ego in oneself is the breeding place of jealousies and prejudices which obstruct the smooth carrying out of the policies and programme laid down by an organisation. Howsoever strong may be the personality of the man who says "I" in an organisation it is bound to bring disruption in the rank and file and will land it in difficulty. The autocracy ~~for working~~, of a strong "I" may produce satisfactory results for some time, but in the end it is ruinous to the cause. If organisations are brought into existence for achieving certain concrete results during a given period for the betterment of human society, every person who joins it must first get rid of his individuality and by sacrificing the same help to bring unity in the ranks, which alone will strengthen the group. Obedience to the programme, therefore, on the part of every member is absolutely necessary in an organisation.

4 DISCIPLINE.

This brings us to the fourth essential factor - discipline. When a member of an organisation ~~has~~ thoroughly understands the importance of unity, loyalty and obedience, it may then be said that he is nearer discipline than before. A person who sacrifices all his personal interests for the sake of an organisation cannot but be a disciplinarian.

But discipline is much more than this. Not mere consciousness of our membership but intelligent understanding of the methods, the policies and programme, as well as the constitution, rules and regulations of an organisation will make one a disciplined worker. Obedience to the orders of an executive just for the sake of obedience won't help a member to become a perfect disciplinarian. In order to achieve the goal we must thoroughly understand the directions in which an organisation moves or intends to move. It helps the members to maintain peace and order in an organisation.

CONTROL OF MIND AND BODY.

What is discipline if it is not the control of one's mind and body to suit certain conditions when one is placed in unsuitable and unwelcome circumstances ? Training of one's mind and body to rules and regulations of an organisation

disciplining oneself. Shaping of one's own mind in the light of the education that one receives in an organisation or group is disciplining oneself. It need great self-control and a deep study. A disciplinarian knows the art of putting in the background his own opinions, his own ideas, his own methods and his own policies and programme in the interests of a greater cause for which his own organisation is working. That means the member sacrifices his own "self" for the solidarity of the organisation. The self-control of a member, therefore, results in sacrifice of his personal interests and such sacrifice, in its wake, strengthens the organisation. These are the fruits of discipline.

MISUSE OF DISCIPLINE.

It should however be remembered that discipline is a double edged-weapon. If used for a righteous cause by right persons and in a right manner, it helps the organisation and through it, humanity. If not, it is bound to create havoc in the members and in the society to which they belong. Therefore, the meaning as well as the method and time of its application should be clearly understood by those who desire to make use of it.

Discipline is necessary in everyday life and in every walk of life. It helps well ordered life not only in organisations but in families also. The disciplined action of a member, of an organisation or of a family brings about quicker results in an attempt without much waste of time, energy and money. When one knows how to control one's mind and body one becomes decisive in his nature and he finishes his daily task at the given time and hour and saves his own troubles, as well as those of others. It helps the fulfilment of the cause without much waste and worry. A disciplinarian is a person, who knows that a certain thing is to be done in a certain fashion, within a given time and does it not only to his own satisfaction but to the satisfaction of all concerned. Such persons alone bring name, fame and success to an organisation.

Discipline is a thing that cannot be hidden. It manifests itself in all our thoughts and actions. A disciplined person organises his daily time and actions. New thoughts as they suggest themselves to a disciplined worker are translated into organised actions by force of character. All this he does because he knows how to control his mind and this exercises a great influen upon the body.

EFFICIENCY.

We now come to efficiency- the fifth essential

EFFICIENCY:

We now come to efficiency - the fifth essential factor in the building up of and organization. Work does suffer for lack of efficiency on the part of its members. When an organization after taking into consideration the tactics of the opposite party and after calculating its strength decided upon a quick and lightening programme, if the members do not hurry with it due to lack of efficient methods, not only does the work suffer but the opposite party overpowers the organization and gives it a crushing defeat. " The loss of time is like unto irretrievable death " - this famous dictum of Peter the Great ought to be borne in mind. Loss of time, it must be remembered, is mostly due to lack of efficiency and lack of sufficient knowledge of the work in hand. This means that in the task of achieving complete success the members of an organization must be efficient workers. Full knowledge of the methods, the programme and the propaganda of the organization, coupled with some practical experience along those lines, makes a member an efficient worker, provided he is anxious to learn and act in the interest of his organization.

Just as an engine driver has to know the parts of an engine and its working before he undertakes to drive the same or just as a worker in a Mill, before he begins to work has to know the parts of the machinery which he is supposed to handle, so also a member or a worker in an organization has to have a thorough knowledge of its working. Then only efficient work is possible. Without teaching the art of fighting, if soldiers are made to march in a battle-field they are bound to get defeat at the hands of an enemy. Inefficient members of an organization meet the same fate as untrained soldiers of an army do in the battle-field. So, in order to achieve the desired goal one has got to be efficient in the work he undertakes.

6. CHARACTER:

The sixth and the last, which is the most important factor in an organization, is the character of every member, who belongs to it. What is character ? It is the result of so many good and bad qualities in a man. Thus, collective peculiarities of a person may be called character. Honesty in dealing with fellow human beings, even in most awkward and difficult circumstances, straight-forwardness even in a most pertubbed state of mind, sincerety of purpose, dogged devotion to a cause dear to ones heart without minding the obstacles that come in the way, gentleness towards all alike, readiness to suffer for humanity at ones cost, scrupolousness in everything that one does - all these qualities and such others go to form ones character. If any of these qualities are lacking in members, it is sure to bring disruption in the

organization.

Dishonest methods of handling the work undertaken, adhereance to tactics for achievements for ones personal ambitions, double-dealing with the fellow-members for gaining ones own ends, unscrupolous and insincere behaviour, rudeness towards members or society due to haughty nature or selfish considerations, self-seeking nature, loss of temper at every step, all such qualities in a member are harmful to the organization to which he belongs. Members having such qualities are never able to receive much attention from their followers and they soon lose respect for them. This reacts on the organization and hampers its work.

TRUST BEGETS TRUST:

A member whose behaviour is above suspicion commands respect from all. If we do not give affectionate treatment to those who work with us it will be -- impossible to get the work done in a satisfactory manner. If members and workers are not trusted and properly looked after by those who are at the helm of an organization, the followers will never trust in turn. It must be remembered that trust begets trust and as such it must be given to the workers and work taken from them. This is one of the qualities that makes a forceful character. It is essential in an organizer as well as in all workers.

CONCLUSION:

We have examinsed the six most essential factors that are absolutely necessary in making an organization a living force. There may be a few more, but those that we have dealt with so far should be kept in mind and put into practice. The organization then is bound to achieve success in all its attempts.

In conclusion, we want to make it quite clear that in dealing with this subject we have only discussed theories. The experiences that we have gained during the last two decades and more in the field of action have been put together for the benefit of workers and organizers in this country. In doing so, we have not at all taken into consideration any one particular organization or any one particular person. Let there be no misunderstanding about it. Ours is only a theoretical discussion for the benefit of the nation.

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AN ORGANISATION AND ITS ESSENTIAL FACTORS. By: Dr. N.S.Hardikar

Those who desire to start an organisation should have before them a clear ideology and should define its aims and objects in clear and unambiguous terms. Closer acquintance and deeper study of the history of organisations, modern and ancient in all nations and full grasp of the present situation and clear vision of future will go a long way in laying the foundation of a stable organisation. Then alone a clear idea of the work that is to be undertaken could be had and plans properly laid. The policy and programme of action should be chalked out and methods to be followed considered. The political situation in the country, the economic and social conditions as well as the religious feelings of the people should not be forgotten. The founders of an organisation should have full confidence in their own strength and ability. They must have foresight enough to understand the consequences of the steps they take at every stage. Otherwise, they will never be able to push their cause forward and the organisation they start will never make any substantial progress, even though the cause is righteous and the programme most attractive.

The most essential factor that contributes to the success of an organisation is a band of sincere and self-effacing men knit together with one object of disinterested service. What are the other important factors that are necessary to make an organisation a strong and an all powerful body working for the betterment of the people? We will now take the same, one by one, and examine them fully.

1. CO-OPERATION.

What is an organisation if it is not the collective will of a number of persons who belong to it? In the absence of perfect co-operation and united effort on the part of the members the "collective will" will never result. Co-operation, therefore, is an essential factor in maintaining the integrity and solidarity of an organisation. It enables us in maintaining a solid front and helps to achieve the desired goal.

It is easy to bend the will of a single individual, but it is very difficult to bend the will of a number of people who are knit together by one idea and one goal. Willing co-operation of all members will add to the strength of an organisation. Co-operations is its soul, unity its life-breath. United action on the part of its members is the first characteristic of a living organisation.

2. LOYALTY.

Full and ungrudging co-operation is only possible when the members feel that it is their organisation and each one of them is its unit. That is loyalty to an organisation. "Right or wrong, it is my organisation, I belong to it, I will build it further and make it a living force" so says a loyal member of an organisation and acts up to it. If the members do not take its programme seriously and work it out no achievements are possible. The achievements, therefore, of an organisation depend

upon the conscious attempts of its members for the successful carrying out of the programme. Loyalty of its members will make an organisation a living force powerful enough to achieve its objects.

HERO - WORSHIP.

Loyalty to an organisation is altogether different from loyalty to an individual. Individual loyalty is based on our estimation of the person we follow. When once the charm and the attraction in the "hero" are gone, his following dwindles down. Generally, at the beginning, it is the personality and not the principles that secure a following. Being dazzled by the glamour of his personality we obey him. Degenerated hero-worship, therefore, breeds blind following, helps hypocrisy to thrive, stimulates the growth of jealousy, begets narrow vision, and fosters stupidity on the part of the followers. Hence, it is not the personality of a hero that ought to count, but the principles that he enunciates and works out. The halo of the person who builds an organisation must not dim our reason or dilute our loyalty to principles.

ADHERE TO PRINCIPLES.

The sound principles on which an organisation is based and founded should be nearer to the heart of its members than the personalities that founded it. Then only an organisation will be strong and rock-like. Such organisation live long enough to achieve the cherished goal. The achievements of an organisation whose guiding stars are personalities and not principles are very poor. The life of such organisations is short and uneventful. The heroes will have to merge their "Self" completely in the principles they enunciate and make their followers follow the dictates of the organisation which they start.

The "Unity" of Rev. John Hayne Homes of Chicago (U.S.A.) while writing on "Hero-worship" once wrote :-

"An idol is nothing in the world; while society has much use for flesh-and-blood heroes who will loughtily do their part and accept the fact of duty well done, as the wholly sufficient need of their labours. The worship of heroes is a delusion which historical science is happily rendering impossible in the case of these personalities fully documented in the nearby ages ..... Less worship of tinsel personages and more flesh-and-blood heroism will go far toward making the good society."

Blind following mars the value and the worth of an organisation and it disgraces the hero also. Conscious attempt at intelligent following enhances the value of an organisation and brings about quick results. Loyalty to an organisation must therefore be fostered. Loyalty to an individual or, in other words, pseudo "hero-worship" should, at all times, be discouraged and condemned.

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It must not be forgotten also that an organisation is greater than the tallest of the tall personalities. Individuals come and go. Many persons enunciated

their principles and tried to work them out during their life-time. their teachings have remained but their human forms have disappeared. It is the principle that counts more than the ~~personality~~ personality. The organisation which works out those principles, therefore, is greater than the person who enunciates them. Hence, loyalty to a n organisation is an absolute necessity.

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Fullest possible co-operation and loyalty result in obedience to orders. Members may not quarrel amongst themselves and there may be seeming co-operation and unity amongst all of them, but indifference towards the programme and towards the orders will stunt the growth of an organisation. hen once an organisation ~~is~~ launches a programme of action after consultation with its representatives and after full deliberation with them, not even conscientious and intelligent dis-agreement with the programme should make us feel different from the organisation. In order to achieve the desired result even the conscientious objectors ought to waive all their objections aside and carry out the ~~programme~~ programme with one mind and one heart.

CONSCIENTIOUS OBJECTORS.

Such objectors should, in the interest of the Nation, try their level best to convince the organisers or leaders of the organisation and bring them to their own point of view and with their consent and co-operation get the method of the programme or both changed. This helps unity. It aims to ~~its~~ strengthen. When honest difference of opinion renders co-operation and conjoint action an impossibility, the only course open to such objectors is to allow others to carry out ~~the~~ their programmes. This saves many unnecessary troubles, lessens bickerings and reduces mental worries. When alone, an organisation will thrive and be a living force. Co-operation and loyalty, therefore, should carry along with it obedience to orders, which is the third essential factor of a sound and perfect organisation.

THE ego IN MAN.

With the best of intentions of serving the people and the country, when one voluntarily joins an organisation he becomes a part and parcel of it. So, when once an action is resolved upon by a majority, all criticisms should cease. Such criticisms jeopardise not only his own position but in many cases harms the organisation and puts obstacles in its onward march. So, the collective wisdom of the majority is more potent than individual opinion. The principles should induce a member to carry out the mandates of the organisation to which he has the honour to belong. The majority may be wrong and the disagreeing member may be right. The action of the majority may ultimately not bring the desired results, and it may utterly fail in its attempts. But the co-ordinate action and co-operation of all members will save the honour and the integrity as also the strength of the organisation. The "I" of an individual should merge in the "We" of an

organisation.

PERSONAL AMBITIONS.

Individual interests should never come in the way of one's duties to the organisation. Predominance of personal ambition over policies and programmes of an organisation make it less efficient. If every individual member tries to push forward his own ideas originating in his own ambitions, no united action is possible and the organisation defeats its own purpose. So, the individual will have to merge his "self" in the organisation to which he belongs and will always have to think in terms of the organisation. The "I" of a member of an organisation is more dangerous to its cause. It must never be there in a member who is loyal to an organisation. Every one must get rid of it consciously. This ego in oneself is the breeding place of jealousies and prejudices which obstruct the smooth carrying out of the policies and programme laid down by an organisation. However strong may be the personality of the man who says "I" in an organisation it is bound to bring disruption in the rank and file and will land it in difficulty. The autocracy [illegible], a of a strong "I" may produce satisfactory results for some time, but in the end it is ruinous to the cause. If organisations are brought into existence for achieving certain concrete results during a given period for the betterment of human society, every person who joins it must first get rid of his individuality and by sacrificing the same help to bring unity in the ranks, which alone will strengthen the group. Obedience to the programme, therefore, on the part of every member is absolutely necessary in an organisation.

DISCIPLINE.

This brings us to the fourth essential factor - discipline. When a member of an organisation thoroughly understands the importance of unity, loyalty and obedience, it may then be said that he is nearer discipline than before. A person who sacrifices all his personal interests for the sake of an organisation cannot but be a disciplinarian.

But discipline is much more than this. Not mere consciousness of our membership but intelligent understanding of the methods, the policies and programme, as well as the constitution, rules and regulations of an organisation will make one a disciplined worker. Obedience to the orders of an executive just for the sake of obedience won't help a member to become a perfect disciplinarian. In order to achieve the goal we must thoroughly understand the directions in which an organisation moves or intends to move. It helps the members to maintain peace and order in an organisation.

CONTROL OF MIND AND BODY.

What is discipline if it is not the control of one's mind and body to suit certain conditions when one is placed in unsuitable and unwelcome circumstances ? Training of one's mind and body to rules and regulations of an organisation is

disciplining oneself. Shaping of one's own mind in the light of the education that one receives in an organisation or group is disciplining oneself. It needs great self-control and a deep study. A disciplinarian knows the art of putting in the background his own opinions, his own ideas, his own methods and his own policies and programme in the interest of a greater cause for which his own organisation is working. That means the member sacrifices his own "self" for the solidarity of the organisation. The self-control of a member, therefore, results in sacrifice of his personal interests and such sacrifices, in its wake, strengthens the organisation. These are the fruits of discipline.

MISUSE OF DISCIPLINE.

It should however be remembered that discipline is a double edged-weapon. If used for a righteous cause by right persons and in a right manner, it helps the organisation and through it humanity. If not, it is bound to create havoc in the members and in the society to which they belong. Therefore, the meaning as well as the method and time of its application should be clearly understood by those who desire to make use of it.

Discipline is necessary in everyday life and in every walk of life. It helps well-ordered life not only in organisations but in families also. Predisciplined action of a member, either of an organisation or of a family brings about quicker results in an attempt without much waste of time, energy and worry. When one knows how to control one's mind and body one becomes decisive in his nature and he finishes his daily task at the given time and hour and saves his own troubles, as well as those of others. It helps the fulfilment of the cause without much waste and worry. A disciplinarian is a person who knows that a certain thing is to be done in a certain fashion within a given time and does it, not only to his own satisfaction but to the satisfaction of all concerned. Such persons alone bring name, fame and success to an organisation.

Discipline is a thing that cannot be hidden. It manifests itself in all our thoughts and actions. A disciplined person organises his daily time and actions. His thoughts as they suggest themselves to a disciplined worker are translated into organised actions by force of character. All this he does because he knows how to control his mind and this exercises a great influence upon the body.

EFFICIENCY.

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EFFICIENCY:

We now come to efficiency - the fifth essential factor in the building up of and organisation. Work does suffer for lack of efficiency on the part of its members. When an organisation after taking into consideration the tactics of the opposite party and after calculating its strength decided upon a quick and lightening programme, if the members do not hurry with it due to lack of efficient methods, not only does the work suffer but the opposite party overpowers the organisation and gives it a crushing defeat. " The loss of time is like unto irretrievable death " - this famous dictum of Peter the Great ought to be borne in mind. Loss of time, it must be remembered, is mostly due to lack of efficiency and lack of sufficient knowledge of the work in hand. This means that in the task of achieving complete success the members of an organization must be efficient workers. Full knowledge of the methods, the programme and the propaganda of the organisation, coupled with some practical experience along those lines, makes a member an efficient worker, provided he is anxious to learn and act in the interest of his organization.

Just as an engine driver has to know the parts of an engine and its working before he undertakes to drive the same or just as a worker of a mill, before he begins to work has to know the parts of the machinery on which he is supposed to work, so also a member or a worker in an organisation has to have a thorough knowledge of its working. Then only efficient work is possible. Just as teaching the art of fighting, if soldiers are made to march in a battle-field they are bound to get defeat at the hands of the enemy. The inefficient members of an organization meet the same fate as untrained soldiers of an army do on the battle-field. So, in order to achieve the desired goal one has got to be efficient in the work he undertakes.

6 CHARACTER:

The sixth and the last, but most important factor in an organization, is the character of every member, who belongs to it. What is character ? It is the result of so many good and bad qualities in a man. Thus, collective peculiarities of a person may be called character. Honesty in dealing with fellow human beings, even in most awkward and difficult circumstances, straight-forwardness even in a most perturbed state of mind, sincerety of purpose, dogged devotion to a cause dear to ones heart without minding the obstacles that come in the way, gentleness towards all alike, readiness to suffer for humanity at ones cost, scrupulousness in everything that one does - all these qualities and such others go to form ones character. If any of these qualities are lacking in members, it is sure to bring disruption in the

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organization.

Dishonest methods of handling the work undertaken, adherrance to tactics for achievements for ones personal ambitions, double-dealing with the fellow-members for gaining ones own ends, unscrupulous and insincere behaviour, rudeness towards members or society due to haughty nature or selfish considerations, self-seeking nature, loss of temper at every step, all such qualities in a member are harmful to the organisation to which he belongs. Members having such qualities are never able to receive much attention from their followers and they soon lose respect for them. This reacts on the organisation and hampers its work.

~~Knowledge~~ ABOVE ALL BEARS TRUTH:

A member whose behaviour is above suspicion commands respect from all. If we do not give affectionate treatment to those who work with us it will be impossible to get the work done in a satisfactory manner. If members and workers are not trusted and properly looked after by those who are at the helm of an organisation, the followers will never trust in turn. It must be remembered that trust begets trust and as such it must be given to the workers and work taken from them. This is one of the qualities that makes a forceful character. It is essential in an organizer as well as in all workers.

~~Conclusion~~:

We have examinsed the six most essential factors that are absolutely necessary in making an organisation a living force. There may be a few more, but those that we have dealt with so far should be kept in mind and put into practice. The organisation then is bound to achieve success in all its attempts.

In ~~conclusion~~, we want to make it quite clear that dealing with this subject we have only discussed theories. The experiences that we have gained during the last two decades and more in the field of action have been put together for the ~~mabenefit~~ of workers and organisers in this country. In doing so, we have not at all taken into consideration any one particular organisation or any one particular person. Let there be no misunderstanding about it. Ours is only a theoretical ~~survey~~ discussion for the benefit of the nation.

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To, The Industrial Workers

DR.N.S.HARDIKAR.

The Central Govt. as well as the Provincial Govt. in the Country are in their own way trying to safe-gaurd the interests of Industrial labour which is gradually advancing in number. They are taking every opportunity to study the condition of labour and are striving their nerve to keep them satisfied and contented in every possible manner. At the same time leaders of thought who are not ~~contented~~ connected with Govt. are in their own way trying to fashion labour and raise them ~~bring them to a particular~~ standard of life in the society.

Thus Industrial Labour in India, today, cannot say that it is a neglected lot. They are getting slowly but surely all the menities and their standard of life is being gradually increased. When this is so the Industrial Labour should in turn do its best to help the Govts. and the Organisations which are labouring for their own good.

Whatever has been the past the relations between Capital and Labour in this country, the present and future ought to be better and both together ought to work jointly for the betterment and development of our infant Free Nation. Both must rememberthat we have got to be self-sufficient in everything that is required for human life.

So, under no circumstances should the production in our Industrial concerns suffer. If the production is not to suffer then every producer should be skilful, efficient, alert and hardworking. Discipline in every manner will have to be maintained in those concerns. The idea of revenge and creating unnecessary troubles just for the sake of Self and isms will have to be gotten rid of ~~getridoff~~. Then only the mutual good relationship that is now being created will last long and the country will not have to depend on others for its needs.

With this view alone the Indian National Trade Union Congress is working and the various Unions which are affiliated to it are also exerting their nerves. I hope that the Industrial Labour in India will help all those who are ~~helping it~~. trying to push India forward in the Comity of nations. ---------

R.S.S. 59

By D.V.B. Hondiker

In these days well-knit, disciplined and efficient organisations bent on helping the National Government which strives to bring happiness, comfort and prosperity to the people are absolutely necessary. When the Congress organisation is tottering down on account of the follies of it's own followers, other national organisations are needed to strengthen the hands of those who reign the Country.

There are some groups in the Country which are very well organised and are carrying on work in their own manner and according to their own light. But, unfortunately, most of them have been, in one way or the other, working in an all-together different direction and are engaged in pulling the legs of India's veteran leaders who control the destinies of over 30 crores of our people.

It is true that mistakes are committed by Governments. It is but natural for them to do so. It must however be realised that an infant free nation like that of ours is bound to commit mistakes at the beginning as most of those who are at the helm of affairs have very little experience of running the administration of a vast Country. To take advantage of their mistakes and to carry on propaganda against them is a National sin. Such sins ought not to be committed. We should not allow them. All of us, even though our views do differ, ought to pull together for the common cause of making India a happy and prosperous nation.

The Communists, the Socialists, the R.S.S. and similar other organisations have been doing harm to the National cause by going against the existing Government and the Congress. That is why we have disturbances in Bengal, Andhra and other Provinces

We are now concerned with the R.S.S. Because of its rabid propaganda and its violent communal nature it was declared illegal and many of its members were jailed. The ban placed on this organisation has now been removed and the members released. Shrewd as the Home Member of the Central Government is, he must have convinced himself that the R.S.S. will not go against the laid down policy of the administration and therefore he has ordered the ban to be lifted and prisoners released. An iron-willed man knowing his job perfectly well knows what is wanted at this time and knows whom to bag and whom to let free. Sardar Vallabhbhai has a long vision and enough imagination to paint a beautiful picture of India and work as per his own taste. I think, after studying the whole thing carefully and examining all facts in details he must have come to the conclusion that a free hand to the R.S.S. under the conditions imposed will help the Country. That is why the R.SS. is free today.

I want the R.S.S. members to understand the exact situation and act loyally for the betterment of the Indian Nation. They should not stick up to their old practices

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old idealogy and old teachings. They should not try again to imbibe the dangerous spirit of violence in their members and make them ~~the~~ abuse the leaders of the land. Whatever the conditions imposed, they should follow them to a word and without a murmur help the existing Government to strengthen the moral and legal forces now working in India. If they ignore this they will harm themselves. Time alone will prove their mettle.

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HOME CONCERNS IN A STATE

An important consideration.

By, Dr. N.S.Hardiker
15.8.1936

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In this international age of ours sone can afford to stay allof.from the other in any appreciable progress is to be made alèng the lines of material happiness, properity and perfect peace. that are so very necessary for the development of human race. Science which is taking a deep dive daily in the realm of nature is bringing the far spread humahity nearer each other by definitely pointing the various methods of communicating and transportaions. It has made us all think and act alike and follow the path of O progress. The sorrow and joy of the people living in a distant land have begun to tell upon the peobe residihg in the other corner of the earth. The doings of a nation and the steps taken by it in perusance of its goal are fordingother nations to think of their own safe existence and goading them to immediate action. Howsoever different the race may be humanity is becoming one to-day and one cannot help but ta e into consideration the human activity elewhere when one tries to solve his own problems.

Under such cincumstances how can India think of living pacefully a life of its own? She has to take note of the happenings in the world while carrying on an activity for her own salvation. And when India is busy solving her problems and shaping her own dèstiny can any state in the country, which forms a part of the whole, remain allof unconcerned with all that is going on ourside her political boundary? If not always, at least to-day when humanity is becoming one, all political barriers are considered to be unnatural and therefore, it becomes imperative that those must be dismissed from our thoughts. No confligration that starts in a corner of India is going to keep a part like Mysore safe from it. The fire that may burn British India is bound to reduce a State within our country to ashes. It is a sure thing and the sooner we learn this the batter it is for us all. The State of Mysore is a part of India and the agitation which may

begin in any of the country's corners is bound to affect Mysore too. So, let not Mysore ignore the gigantic activity that is now being carried on by the Congress in the British territory.

Let her take active interest in the Congress organization which has become a necessity to the progress of human life in India today- Mysore will do well if she participates in all the activities of the India National Congress if she but desires to lead happy and prosperous life and to develop her moral nad meterial progress. Let her not follow ' A frog in the well ' policy. It will harm her and her people. An active participation in the Congress activities through her chosen representatives will bring her nearer the other people in Indiawho are moulding her future destiny to-day.

TASK AHEAD FOR INDIAN YOUTH

By: Dr. N.S.Hardiker.

My experience of the last so many years in public life in this country and abroad has taught me one great lesson. In making marches onwards we are not taking into consideration the world forces that are moulding Indian humanity. We have not at all learnt anything from the experiences derived by those who have fought for freedom. Indeed, we have fought great battles during the last fourteen years, and we have gained much in life. But, if we take the world forces and movements into consideration and compare the same with the forces and movements in our country, I feel that we are much behind, and that we are not going even at a snail's pace. While welcoming new methods and programmes of action we should keep in mind the strength of forces we are ranged against. These are the most efficient, the most disciplined and the best organised in the world. It is not an easy task to face them. While facing them, we must study them thoroughly, and then launch our movement. Otherwise, we are sure to meet with defeats.

I would like all those youngmen and women who have worked during the last few years and gained some experience in the country, to study this question thoroughly before they take any steps in carrying on any kind of activity in future. We have spent our time, money and energy in blindly conducting propaganda. There is no doubt that some good has come out of it, and we may be able to show results in future also. But I feel that it has not helped youngmen and women who took part in it to develop themselves mentally. I honestly believe that most of our youthful workers have not at all advanced mentally. The very fact that we see nothing but darkness before our eyes when situations as those created by the Poona Conference face us, proves this. Gandhiji created the situation and it is he and he alone who had to come forward in order to change it. He creates "Chakravyuhas"; there is none to enter them boldly and get rid of the foes. By this I do not, even for a moment, suggest that our country has one and only one man who is able to lead. It is not my intention to insult anyone. But the fact is that we are all puzzled when the "Chakravyuhas" are created. There are men probably of Abhimanyu's or Arjun's ability, but I am sorry to say that without a Krishna, they cannot do anything. It is the lack of power of understanding the exact situation that places workers or leaders in a dilemma. We must know what the world is and what we are doing.

NEED FOR STUDY:

I frankly admit that I have not advanced in my thought even by a thread. That is exactly the position of all those with whom I have worked for a score of years. If any concrete results are to be achieved, we will have to equip ourselves mentally and physically first. The present workers and leaders, I feel, are exhausted. It is high time that I suggested to all those who have worked with me shoulder to shoulder not to waste their time in carrying on propaganda in a blind and haphazard manner as they did in the past. If it is continued in the same manner, then there is danger of complete paralysis taking place. Let us save ourselves. If it is to be done I would like my young comrades to devote their energies to constructive studies of any special subject they like, and devote themselves for that and that purpose only, for some time at least. After refreshing our memories and after studying the situation well, let us come out and start our work again with fresh energy and double vigour. If we have to create new circumstances in the country, we will have to have new leadership, and if new leadership is to be created, it must not be of the type that we are observing to-day. Let youngmen and women, without depending on others, decide their own destinies and stand upon their own feet, if they wish to be of efficient service to the nation.

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It is easy to bend the will of a single individual, but it is very difficult to bend the will of a number of people who are knit together by one idea and one goal. Willing co-operation of all members will add to the strength of an organisation. Co-operation is its soul, unity its life-breath. United action on the part of its members is the first characteristic of a living organisation.

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Fullest possible co-operation and loyalty result in obedience to orders. Members may not quarrel amongst themselves and there may be seeming co-operation and unity amongst all of them, but indifference towards the programme and towards the orders will stunt the growth of an organisation. When once an organisation launches a programme of action after consultation with its representatives and after full deliberation with them, not even conscientious and intelligent dis-agreement with the programme should make us feel different from the organisation. In order to achieve the desired results even the conscientious objectors ought to waive all their objections aside and carry out the programme with one mind and one heart.

CONSCIENTIOUS OBJECTORS.

Such objectors should, in the interest of the Nation, try their level best to convince the organisers or leaders of the organisation and bring them to their own point of view and with their consent and co-operation get the policy or the programme or both changed. This helps unity. It adds to its strength. When honest difference of opinion renders co-operation and conjoint action an impossibility, the only course open to such objectors is to allow others to carry out their programmes. This saves many unnecessary troubles, lessons bickerings and reduces mental worries. Then alone, an organisation will thrive and be a living force. Co-operation and loyalty, therefore, should carry along with it, obedience to orders, which is the third essential factor of a sound and perfect organisation.

THE ego IN MAN.

With the best of intentions of serving the people and the country, when one voluntarily joins an organisation he becomes a part and parcel of it. So, when once an action is resolved upon by a majority, all criticisms should cease. Such criticisms jeopardise not only his own position but in many cases harms the organisation and puts obstacles in its onward march. So, the collective wisdom of the majority is more potent than individual opinion. The principles should induce a member to carry out the mandates of the organisation to which he has the honour to belong. The majority may be wrong and the disagreeing member may be right. The action of the majority may ultimately not bring the desired results, and it may utterly fail in its attempts. But the co-ordinate action and co-operation of all members will save the honour and the integrity as also the strength of the organisation. The "I" of an individual should merge in the "We" of an

organisation.

PERSONAL AMBITIONS.

Individual interests should never come in the way of one's duties to the organisation. Predominance of personal ambition over policies and programmes of an organisation make it less efficient. If every individual member tries to push forward his own ideas originating in his own selfish ambitions, no united action is possible and the organisation defeats its own purpose. So, the individual will have to merge his "self" in the organisation to which he belongs and will always have to think in terms of the organisation. The "I" of a member of an organisation is more dangerous to its cause. It must never be there in a member who is loyal to an organisation. Every one must get rid of it consciously. This ego in oneself is the breeding place of jealousies and prejudices which obstruct the smooth carrying out of the policies and programme laid down by an organisation. However strong may be the personality of the man who says "I" in an organisation it is bound to bring disruption in the rank and file and will land it in difficulty. The autocracy of strong "I" may produce satisfactory results for some time, but in the end it is ruinous to the cause. If organisations are brought into existence for achieving certain concrete results during a given period for the betterment of human society, every person who joins it must first get rid of his individuality and by sacrificing the same help to bring unity in the ranks, which alone will give them the group. Obedience to the programme, therefore, on the part of every member is absolutely necessary in an organisation.

4 DISCIPLINE.

This brings us to the fourth essential factor - discipline. When a member of an organisation thoroughly understands the importance of unity, loyalty and obedience, it may then be said that he is nearer discipline than before. A person who sacrifices all his personal interests for the sake of an organisation cannot but be a disciplinarian.

But discipline is much more than this. Not mere consciousness of our membership but intelligent understanding of the methods, the policies and programme, as well as the constitution, rules and regulations of an organisation will make one a disciplined worker. Obedience to the orders of an executive just for the sake of obedience won't help a member to become a perfect disciplinarian. In order to achieve the goal we must thoroughly understand the directions in which an organisation moves or intends to move. It helps the members to maintain peace and order in an organisation.

CONTROL OF MIND AND BODY.

What is discipline if it is not the control of one's mind and body to suit certain conditions when one is placed in unsuitable and unwelcome circumstances ? Training of one's mind and body to rules and regulations of an organisation is

disciplining oneself. Shaping of one's own mind in the light of the education that one receives in an organisation or group is disciplining oneself. It needs great self-control and a deep study. A disciplinarian knows the art of putting in the background his own opinions, his own ideas, his own methods and his own policies and programme in the interests of a greater cause for which his own organisation is working. That means the member sacrifices his own "self" for the solidarity of the organisation. The self-control of a member, therefore, results in sacrifice of his personal interests and such sacrifices, in its wake, strengthens the organisation. These are the fruits of discipline.

MISUSE OF DISCIPLINE.

It should however be remembered that discipline is a double edged-weapon. If used for a righteous cause by right persons and in a right manner, it helps the organisation and through it humanity. If not, it is bound to create havoc in the members and in the society to which they belong. Therefore, the meaning as well as the method and time of its application should be clearly understood by those who desire to make use of it.

Discipline is necessary in everyday life and in every walk of life. It helps well ordered life not only in organisations but in families also. The disciplined action of a member, either of an organisation or of a family brings about quicker results in an attempt without much waste of time, energy and money. When one knows how to control one's mind and body one becomes decisive in his nature and he finishes his daily task at the given time and hour and saves his own troubles, as well as those of others. It helps the fulfilment of the cause without much waste and worry. A disciplinarian is a person who knows that a certain thing is to be done in a certain fashion within a given time and does it not only to his own satisfaction but to the satisfaction of all concerned. Such persons alone bring name, fame and success to an organisation.

Discipline is a thing that cannot be hidden. It manifests itself in all our thoughts and actions. A disciplined person organises his daily time and actions. New thoughts as they suggest themselves to a disciplined worker are translated into organised actions by force of character. All this he does because he knows how to control his mind and this exercises a great influence upon the body.

EFFICIENCY.

We now come to efficiency- the fifth essential

EFFECTS OF SCOUTING

By: Dr. N. S. Hardikar, Hubli.

Scouting claims in general to aim at making the youth adventurous in spirit and selfless in service; strong in character and sympathetic in feeling; patriotic citizens with a broad outlook of developing the spirit of universal brotherhood. Scouting professe also to teach the boys without long lectures or serious sermons the importance and dignity of work; the meaning of thrift, self-control and devotion to a cause and loyalty to a purpose and so forth. All this sounds very pleasant to the ear, indeed! It may be so in independent countries like America and England. But how far has this movement been able to mould the character of our youngsters and to make them useful citizens of India?

The success or failure of a movement does not merely depend upon the sound principles or the lofty ideals which it professes to follow but also upon the methods that it adopts. Judging from this criterion one will find that there exists a wide gulf between the professed ideals of the father of the Scout movement and the way in which they are worked out in India. It happens to be so for one reason, which we have mentioned more than once, that it is barren and lifeless.

The Scout movement, unlike in India, is a popular organization, managed and carried on by private bodies in other countries. "In England and U.S.A., it would seem that a large number of Army Officers in service and retirement, clergymen and men of all walks of life, industrial, commercial and others have taken to scouting. It is only recently that public schools, universities and other institutions have come in . . . Scouting therefore was scarcely a School Master's job in the West, at any rate, till recently. But the School Masters dominate the ranks of Scout Masters in India" ("Scouting in India"). In England and America the motive force, the feeling of nationalism is behind this movement. But in India, it lacks that spirit, force and vigour necessary to rouse the nation to its full activity. It is not meant to build up New India but it is there to maintain the old slave India under the British banner. Hence, it is anti-nationalist in spirit and imperialist in its tendency. In an independent country, the Scout movement aims to make the boys love their country, live for national aspirations, fight for the national flag and die for the national honour. In India, it is wanting in that most essential ingredient, the national spirit. As a natural consequence, its aims are bound to be quite opposite. On the other hand, it teaches boys to be submissive to the British Government by forcing the youths to salute only the Union Jack and sing the National Anthem of Great Britain. For this reason, it is not at all a national movement but only an agency of British Imperialism in India.

The Scout Movement has been taken up as an experiment in education in many countries. It has been considered that Scouting supplements and complements school education, the instruction given within the four walls of a class room.

The Scout movement although accepted as an educational experiment, the Governments of America and England have left to the public to organize and carry on this movement. In countries like Germany, Russia, Italy, etc. which have lately come out of the old chaos to rebuild their nations, the Governments have taken this movement entirely into their hands. They direct and control even the minutest activity of the youths so that they (the youths) might be full blooded nationalists in building up their respective countries.

The position of the Scout movement in India is very peculiar. In theory it is a popular movement. Practically, however, it is run as a section of the educational department of the Government. It has failed to get the public support and sympathy as it does not cater to the aspirations of the awakened India. The Government has taken it up and has forced it on the country through the educational institutions, the best medium to popularise their imperialistic ideals among the youths. Scouting seems to grow steadily because it has a support of the Government; otherwise, it would have disappeared from the country long ago as it failed to grip the Indian mind.

The educational policy of a nation always depends upon its political aims and ideals. In Germany, the aim of the Nazi education is to make every German a Nazi; in Russia, the aim of the Communist education is to make every Russian a Communist. Similar is the case in the Fascist Italy. Dr.Rust, the Nazi Commissioner for the Prussian Ministry of Education, stated the aims of Nazi Education to be:

1. The rebuilding of the soul and spirit of Germany on entirely new foundation; and

2. The elimination of all that was un-German from German Schools - "to be carried out with all the brutality that duty demands".

All independent countries have definite aims and purposes of life and they are preparing their youths towards that end giving them education and training fitted for that purpose. In India the educational policy of the Government from the very beginning is "to supply the Government with servants to whose probity it might with increased confidence commit offices of trust" and also "to form a class of persons Indian in blood and color but English in tastes, in opinions, in moral and intellect. This policy of the British Government in India will speak for itself about the aim of the British Rule in India.

The very system of our education is pronounced to be defective and harmful for the growth of New India. What hopes then can there be in the Scout Movement which is a hand-maid of such educational system? It has been tied to the Educational Department as an appendix for so many years. But looking to the results of Scouting as practised in Schools and in other institutions one will find so much of waste of money, time and energy without any gain worth mentioning. It is merely a show! a farce!!

Generally, every school maintains a troop or two as the educational departments have taken Scouting under their official wings, and persuasion which amounts to pressure is exercised by them. General supervision of the Scout activities is done by Educational Inspectors at the time of the annual inspection of schools. The School authorities think that favourable note on the Scout activities in their schools by Inspectors goes a long way in making their institutions look efficient and up-to-date in the eyes of the Department. They do so in the hope of winning favour of their educational authorities. So, the School management consider that even one troop is better than none and make a show of it at the time of annual inspection and then go to sleep until the time of the next inspection. If this be the motive behind Scouting in Schools, it is needless to speak on the efficiency of its work.

Some teachers, who can be counted on fingers, no doubt become Scout Masters. They do so, as can be seen from their work, not with the spirit of service either to the boys or to the institution but for their own selfish ends. The School authorities may press them t

be Scout Masters; they may have a desire to please the School authorities; they may be ambitious to win a word of praise from the Inspecting Officer; they may have a liking to look as busy bodies and as social workers in the eyes of the public; or they may consider that Scouting would prove an additional qualification for them in getting a higher grade or an increment. These are some of the reasons why they become Scout Masters. They are fully aware of the sincerity and sympathy of the authorities for this movement! As the School inspection approaches, they gather some boys from the lower standards and teach them one or two games. When the Inspector visits Schools, these Scout Masters put up a grand show; the boys appear in Scout uniforms; one or two games; then the Circus is over. So, the atmosphere in Schools in regard to Scouting is one of insincerity and hyprocricy.

Ninety-nine per cent of the boys who join the Scout troops never pass beyond the elementary stage of "tender foot." The reason is, they are practically forced to join the Scout movement. They give it up once for all after a term or so. New year comes and there will be new recruits. Very few boys continue their course in Scouting for years. Thus the Scout movement turns round the "tender-foot" stage like a monkey tied to a poll and never beyond that. The boys can see through the show of Scouting and they are convinced that it is not going to be of any use to them in their life. To them it is a lifeless activity.

The boys especially the adolescents possess extraordinary creative energy. They are bubbling with emotion. Only activities that have got virility in them and which can provide full scope for the free play of their energy and emotion can appeal to them. Scouting has failed to appeal to the New India. What then can it be but a careass?

In independent countries movements which are conducted for the welfare of the youth have helped the boys to be pillars of their nations. In India, on the contrary, the Scout movement has demoralised and denationalised our youth. To encourage this movement is nipping the national movement in its bud. So, is it not our primary duty to oust out this plague from our country and offer a vigorous and national organization in its place ?

CHEAP POPULARITY

Pandit Jawaharlal expresses himself when his intense feelings begin to disturb him. All that he has recently said and written is the outcome of that intense feeling.

In the most outspoken address to the members of the Bombay Legislative Assembly in Poona, on October 6th, Pandit Jawaharlal said: It was dangerous especially at a time when the country was faced with many economic difficulties to lay stress on something which was of priority No. 3 or 4. Such a policy would inevitably lead to the dissipation of the country's energy and resources badly needed for prosecuring schemes deserving the highest priority. He urged the Provinces to resist the temptation of getting CHEAP POPULARITY by undertaking schemes which are not of immediate National importance.

What a pain would it have caused him to utter the above warning to our Legislators? There is no doubt that he has weighed his words before he gave expression to them. Grieved he is, at the way in which the Legislators and many of their Ministers in various Provinces are behaving. Though he appealed to the Provincial and State Premiers who were meeting in an informal Conference in New Delhi in the beginning of the fourth week of July, to proceed cautiously in certain spheres of reforms such as Prohibition and banning of Race, the Legislators and their Premiers have ignored it and have gone on with their enthusiasm and given priority to not only Nos. 3 or 4 but even 8 or 9. Why should Pandit Jawaharlal not feel sorry then? And why should he not again caution the Legislators as he did in Poona, the other day?

Those who move with the masses know what a common man is thinking about the administration of our Governments. Very seldom it is that we hear good words said about the way in which the wheels of the Government are moving. Pandit

CHEAP POPULARITY (Contd.)

Jawaharlal must have come to know about it and therefore he is cautioning again and again. As Panditji says it will do well for our Legislators to take up the first priority first and until it is worked out satisfactorily, the other priority should not be taken up.

At this juncture it will do well for me if I quote from the leading article on 'Autonomy at Cross Roads' in the 'Times of India' dated 10th October, which is as under:-

> "... The alternatives are plain. Either in the false hope of gaining and retaining what Pandit Nehru described as 'Cheap Popularity' our Governments and Legislators will proceed as they are now doing, vainly praying for rescue by some economic miracle, or they can grasp the nettle tightly and strongly in the knowledge that any resulting public distaste and bitterness will be temporary and can fairly be expected to dissolve into admiration and gratitude within 12 months or less. If the path, so fatally easy, of LAISSEZ-FAIRE is adopted, the Congress Party, today despite all discontents firmly in the saddle, may well find itself and unfortunately with itself the country, facing disaster by the end of 1950. For unless a sea-change can be contrived on the economic front, current despairs and restlessness will grow to the proportions of an avalanche which will assuredly engulf the political integrity, stability and independence so arduously won. ... "

Will our Legislators take the above seriously and ponder over it before proceeding further with their wild enthusiasm? Let them not be after Cheap Popularity, let them not consider about their won place in the coming set-up of things, but let them have country's future before their mind, when they deal with the administration of the Province. It is not the

destiny of one man for which they have been sent to the Legislators, but they are the custodians of the destiny of millions and millions of people who are anxiously awaiting to derive some good from the Freedom that they have won.

WORKERS AND CAPITALISTS

India is passing through critical times. World forces are forcing India to think in terms of its very existance. If at this time we do not pool our resources together, co-operate with each other and co-ordinate our activities, we shall be left far behind the other countries which are making rapid advance. Whether we like it or not industrialisation has come to stay. We have to adjust ourselves accordingly if we mean to live as a nation. If we really wish so, we will have to forget all that we had said and done in the past, take the present seriously and think of the future that faces us.

We should not allow ourselves to be slaves of orthodoxy, traditions and be unnecessarily sensitive in getting rid of that which comes in our way of advancement. If industrialisation is going to save us, we should with one mind accept it and proceed further in skillfully and efficiently producing all that we want. It will mean the creation of a large number of technicians and skilled, efficient and disciplined labour. This will have to be done both by the Government and the people.

The moneyed classes in the country should invest their money in industries and train labour to produce more. The labour should learn the art of producing and working for the betterment of the industries in which they are working. If the moneyed classes and the labour work in union, there will be no dirth, there will be no necessity of depending upon other countries for all that is necessary for us. That will save India.

Let those who are engaged in industries today - I mean the employers and employees - remember that the days ahead of us are very dark and we will have to wade throughout them in order to see the light that is absolutely necessary to make one happy and contented.

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THE REPUBLIC, OUR JOY

I am glad I live to see this Day - the day of joy for those who are born and brought up in this great country and who have made it their own.

It pains me, however, to see that the greatest of the souls of the modern age who wrought and sacrificed himself for this new era that we are ushering in just now is not there to see this day. But he has enthralled himself in the hearts of millions and millions of his countrymen and thus made them not to forget him at any time. So, we consider that he - Mahatma Gandhi - the Father of the Indian Nation - the Maker of our Republic -, is also participating in this joy of ours. How nice would it have been if he too had been present in flesh amongst us to see and enjoy this day and guide us further to Ram Rajya.

Innumerable men and women, boys and girls have sacrificed their all to bring in this day. Many of them were stalwarts who made their followers march onwards and onwards through fire and taught them to suffer and sacrifice for the liberation of their homeland. Many of those followers are yet living and working in their own way to make their countrymen happy and contented. Though they may not have anything or much to do with the present coach of the State, they are glad to see that the fruit of their labour is being tasted by those for whom it was meant. They are satisfied that the State Coach is being driven by the most able, efficient and esteemed leaders like Pandit Jawaharlal, Sardar Vallabhbhai, Babu Rajendra Prasad and others. We are convinced that they are leading us on the right path and they will certainly make the Indian Republic shine in the commity of nations.

Our Republic takes its birth at a time when the world is searching for one who can lead it towards peace, progress and prosperity. Whether the Powers-that-be in the world accept India's leadership or not at least they will have to consult India in all matters concerning the future. Such is India's place in the world map today. England and America, the foremost

nations in the Western Group, have realised that without taking India into confidence it is not possible for them to play the political game of chess against the Eastern Group. Thus India's position is enviable. But if India tries to shirk her responsibility to the peoples of the world or if she assumes a role of indifference towards them or if she behaves in an indecisive manner wasting her time in mere calculations or if she fixes her attention only on her internal problems neglecting her duties towards the world, she willnot get any such chance again of securing world's leadership that she is most likely to get. Fortunately for India she is being lead by men who have a long vision and enough imagination to build their nation and to keep pace with the march of events. If the people of the land help these far sighted leaders in every undertaking of theirs they will be sure to achieve for India the leadership of the world.

During the short period after India's independence was proclaimed nasty and untoward happenings have taken place in our country. We are all sorry for all that have happened. But, at the same time, when we see the wonderful achievements, we have to hieve with a sense of satisfaction. Even during Ashoka's time India was not one. Many a ruler after Ashoka have tried their best to bring India under one Rule. The most powerful Moghuls also failed. Why, even the mighty Britishers, though they became masters of the entire country, had to retain small Kingdoms for policy's sake. But today, India, excepting the portion that we have ourselves surrendered to Pakistan, has become one and is tied with one rope. From Srinagar to Rameshwaram and from Dwaraka to Puri all provinces and former Princely States have come under one national Government. This is no small an achievement and we should not be worried over the losses we have incurred on account of the partition of the country. If the wisdom that has united us withone bond is

allowed to continue in future also it is sure to bring peace, progress and prosperity not only to this country but also to the world as a whole.

No nation on earth which threw off its imperial bondage and became a Republic during the last few centuries (except, of course, Russia) has achieved so much within such a short period of 29 months as India has. When it is possible for us to throw off imperialism and bring oneness in the country, why should it not be possible for us to kick away ultra provincialism, communalism, individualism, capitalism which are in one way or the other hindering the cause of India's progress? If along with these 'Isms' the foreign ideals which are being thrust upon us by communists and their like are got rid off India is bound to make rapid progress in all spheres of life. That will surely hasten peace in the world.

Side by side we willhave to begin to think in terms of humanity and brotherhood so that all those who live in this land will enjoy the fruit of the Republic which has been won after a hard struggle. The French ideal of 'Liberty, Equality, and Fraternity' should always be born in mind by those who run our Republic. The people should remember that their Government is 'of the people, by the people and for the people' as Abraham Lincoln said. They have a share in the Republican Government and they should be careful that that share of theirs should not be snatched away by others. If they do not evince any interest in their own Government, which is their own creation, they are sure to loose their country and get the curses of their future generations.

No Government, much less a Republican Government, can run smoothly and to the satisfaction of all if people do not willingly help and co-operate with it. If necessary, in order to retain their own hold over their Republic they will have to suffer and, if necessary, sacrifice everything they have. Only then we will be able to retain what we have achieved after a great sacrifice and struggle.

Republic means 'Peoples' Raj'. If people are characterless, their nation also is bound to be come characterless. People without character are a drag on society. People without character are corrupt and degenerate. Such people make their nation likewise. So, corruption and demoralisation should not be allowed to have their sway over our minds. Once that is allowed, no one knows where it will lead us to.

If the joy of today is to remain a joy of tomorrow and forever our Republic must really be a Republic in the true sense of the word. Let our present joy continue to remain so long as man lives. Let it be perpetual. Let the Indian Republic stand boldly on its feet, face all odds squarely and make its people happy and prosperous.

Answers to the Questionaire sent by
Shri R S Pandit

The history of the volunteer organisation in the province practically synchronises with that of the Hindustani Seva Dal. The idea of ★ organising an all India volunteer movement was first mooted out at the time of Nagpur flag Satyagraha. At Coconada Congress in the year 1923 the idea took a definite shape. Next year this province had the honour of having the sessions of the Congress. So, in order to have well trained volunteers camps were opened during all the Provinces. Thus the Congress session gave the necessary fillip to this movement. Afterwards this province as the birth place of the H.S.D took its proper share in having its volunteer organisation. Besides training volunteers in the province instructors from this province used to go to other provinces and organised the volunteer movement there.

~~At the time~~ ~~In 1930, on the eve~~
In 1930, at the time of the beginning of Satyagraha it had reached its Zenith and it had volunteers on its roll
In the struggle that followed they ~~fought~~ meritoriously proved their ★ worth

2. ~~At present~~ There is no Volunteer Organisation ~~in the Province~~ at Present. Province

3 The P.C.C. has no official volunteer organ - called ~~and as such nothing to say~~

4. On 29-4-40, the P.C.C has appointed a volunteer Board. It has as yet to commence the work

5 Nothing has been expent by the P.C.C last year ~~in this direction~~ for this work.

6. No work has been done and hence nothing to answer.

7 a) i) Not available

ii) Not available

(iii) Yes, there is a list of workers who worked in the V.S. Dal and helped in building an all India Volunteer organisation. The list is however not complete as it has not been possible to locate the present where abouts of the workers. The list is herewith appended

8 Efforts were and are being made to keep in touch with the ~~Ex~~ instructors of the V.S Dal. After the cessation of the Satyagraha, it was in 1934 at the time of the Bihar Earth Quake that an ~~effort~~ attempt was made to muster all the Seva Dal workers in the service of the Stricken Bihar. Then, after an interval of two years, an association called "Seva Dal Associates" was formed with the express aim of getting into contact with all the ~~Ex~~ workers of the Dal. A monthly printed Bulletin was being issued where in the workers were given an opportunity to discuss their work. Now the printed Bulletin has been stopped though cyclostyle Circulars are being issued. Shri. S.V. Inamdar, connected with the organisation of the Gujarat Seva Dal, is

change of the Association

No effort as yet has been made to trace out all the trained and semi trained volunteers in the country

9 Those who call themselves as volunteers do take part ★ in all the activities of the Congress. It is difficult to give the number

10 Nothing fixed as there is no organisation at present.

10.—(a) Members of the P.C.C. know practically nothing of volunteer organisation. Many of them do not like it: Some are averse & others deadly opposed to it

(b) As none are interested no body is willing to shoulder the responsibility

(c) It is difficult to answer.

(d) The pity is that almost all leading congressmen in the province are leaders, never volunteers. So none are trained.

11 Nothing fixed as there is no volunteer organisation at present.

12 Yes, it is necessary to seperately

organise those who are below 18 years of age because they are too young to do the heavier duties and to take active part in the service of the country. The youth below 18 should be given training in part time camps so as not to interfere with their normal education. At this young age it is very easy to mould their habits ★ and character from the beginning alone it should be seen that they are diverted from joining communal or official B.P. Scout association but that they are nationally educated and trained. Even in foreign countries like Russia and Italy the youth below 18 are organised and trained as the future soldiers of the country. It is our duty that this reserve is rightly tapped and handled. Love for the country and disciplined service should be instilled into them. In this age, however, they should be used as merely a part of spectacular propaganda. They are to be treated as the reserve for future band of volunteers and trained accordingly. This applies to both sexes.

13. Nothing to answer

14. No.

15. There are collections including some marching Songs in Hindusthani. One book itself published "Sevadal Saptapadi" in

which suggestions were given now to sing the National Songs. The book aimed at an uniform ~~song~~ tune through out the Country. At the time of the movement Shri Sradha-nath Pant one of the workers of the wal edited & published a collection of songs "Sewa wal Gitawali" which became ★ very popular. It contained some Hindi marching songs also.

Hindustan Hamara of Kabi Iqbals is not very common ~~song~~ ~~Though as Sewa~~ ceremonial occasions some time it is sung

16. Flag as the symbol of the nation has the foremost place in the freedom movement. It is the rallying centre for service to the motherland, ~~the~~ ~~H.S.D selected the original~~ As such the H.S.D was very particular about the National flag and honoured it accordingly. Even before the Congress formally accepted the National flag as such in 1931, the H.S. had popularised the flag and Salutation rallyed the youth round it. The importance of the flag was stressed and a system of honouring and worshiping the flag was evolved. It was again the H.S wal in its annual Session at Calcutta in the year 1929 that called upon the country to ~~observe~~ the flag hoisting ceremony

in the last century every month in a particular style. These functions created lot of enthusiasm in the country. A small book called "The National Flag" ~~in this district~~ ~~and published in Hindi, Gujarati, Marathi, Canarese~~ printed where in the history, importance and the method of performing the flag ceremony were discussed and detailed instructions given. Though the monthly flag hoisting ceremonies ~~have~~ are being observed in very few places in this Province, the Seva Dal motto here been and is being followed in these functions whenever performed

17. No. There has been no communal riots in the Province

18 The relation between the DCC and the volunteer organisation in the district should only be in the work that is to be undertaken in accordance with the direction of the DCC. Both should cooperate with one another in the actual Congress work that is carried on in the district apart from the routine work of the committees. The volunteer organisation should never be brought into the orbit of ~~the~~ party politics. In the same way the DCC should not interfere in the internal management of the volunteer department.

19 There are no district volunteer organisations

20 There should be some sort of ~~meetin~~ between the P.C.C and the volunteer organisation at least for the fact that both the organisations should be aware of the activities of the other. ~~If~~ Each is expected to supplement the other in the general Congress work. If one of the Executive members of one body (preferably P.C.C) ★ is made an ex officio member of the other and this contact can be kept up. ~~Those ex officio members can be allowed to vote in the meetings~~

Those ex officio members can be allowed to vote in the meetings because when they can take part in the discussion and put forth their opinion they can as well exercise their vote as it

21. The P.C.C should set aside certain portion of their funds towards the volunteer organisation as it is to their gain to see that a well trained disciplined band of volunteers are in readiness to push the Congress work in the district. The P.C.C should direct their P.C.C in this respect.

22. Really speaking, so far there was no insurmountable difficulties in the way of organising the volunteers. In the light of the experience gained by the H.S.D, it has been found that the youth are not wanting in their willingness to come forward. On the

otherwise there is none to direct them

During the last few years, after the stopping of Satyagraha no efforts were made to revive the volunteer organisation. Until the Congress session in 1934 the country was in stupor if not in chaos. There ~~the Congress party phase~~ ★ the Congress decided upon the parliamentary programme the whole Congress organisation was over interested in capturing legislatures. organisation of volunteers was ignored. from the working Committee downwards. Even where the HSD was made legal at the time Congress Ministries no initiative was taken from the Congress high quarters in this respect. It was no wonder that most of the provinces likewise slept over it. None in the country was interested in it. In this discouraging atmosphere nothing could be done

The youth though desirous to serve the country were left to themselves. ~~No lead was given to them from the~~ They wanted that some body to lead them on. From the correspondence that I had, I could understand that the youths are as ever anxious to organise themselves for Service

But there was none to organise them. Many of the districts wanted instructors to train volunteers. As there was no central corp this could not be done. Thus the youth were ~~[illegible]~~ ignored. In the absence of a National ~~lead~~ organisation and patriotic lead the ranks of communal organisation & that of Scout association began to swell

23 It is high time that a serious effort is made and the youth of the country is diverted from the antinational and suicidal path they are treading. The growth of communal volunteer organisations in the country is an eye opener. This threat must be stopped, the youth must be harnessed and lead given in the right path. The youthful blood should be drawn into the Congress organisation

The initiative in reviving the volunteer ~~[illegible]~~ organisation should come from the Congress itself. The working Committee and the A.I.C.C should take a real interest and begin to work in this direction. It must direct the PCCs to immediately begin this work in

right earnest and must compensate the work so undertaken.

Until and unless the entire Congress machinery actively interests itself nothing much can be done. Even now it is not too late to organise a volunteer corp. There need not be any doubt about the response from the youth. The youth are anxious even now to be organised under the Congress banner and the example of the U.P.P.C. which, after two years of effort, has now to its credit 15,000 trained and semi trained volunteers is really a pointer.

24. Yes, it is absolutely necessary to have uniformity in the volunteer organisation through out India, in all its main features.

(1) Apart from those mentioned in the question there should be uniformity in the following

a. marks of distinction
b. the order of gradation
c. Unit formation
d. terminology
e. System of Training

(11) In the internal management the [Provincial] volunteer organisation should be autonomous only, it should follow the instructions of the All India Board. The P.C.C. can command the help of the provincial volunteer organisation

in the Congress work of the province but it ought not to interfere in the appointments internal management, Training etc of the Provincial Volunteer Organisation.

III) A central advisory Board is very necessary to lay down a uniform policy and system of organisation. Apart from directing the provincial volunteer organisations in it work and supervising the same. A central academy of Training should be maintained. From this academy Trained officers should be sent to Provinces for volunteer organisation and officers in turn officers from the Provinces should be given higher training here. The central Board should produce all the literature including the training of the magazine if necessary.

The Board may even be content acting as an advisory body but it is necessary that All India Board is formed to the working atleast to supervise the work in the province and help the provinces by sending Trained officers from the central academy

in seven days of the declaration of the result of election along with a fee of Rs.10/-. An appeal can be filed along with a fee of Rs.5/- to the Provinical Tribunal on the judgement of the Dt. Tribunal within seven days of the publication of the order of the Dt. Tribunal and the decision of the Provincial Tribunal shall be final.

-oooOOOOOooo-

D. Srinivasa Murthy.

(i) None

(ii) Yes, there is the Rastra Seva Sangh & the Hindu Mahasabha and the Muslim League volunteers. Both are very recently born and it is not possible to give figures though they are very numerous. There is the Scout organisation also.

26 To a certain extent the local self Governing institutions have served the purpose of training as the institution of Seva Dal seems to have been started in view

AN ORGANISATION AND ITS ESSENTIAL FACTORS

BY

DR. N.S.HARDIKER

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Those who desire to start an organisation should have before them a clear ideology and should define its aims and objects in clear and unambiguous terms. A close study of the history of organisations, modern and ancient, in all nations, and full grasp of the present situation and clear vision of the future will go a long way in laying the foundation of a stable organisation. Then alone a clear idea of the work to be undertaken could be had and plans properly laid. The policy and programme of action should be chalked out, and methods to be followed, considered. The political situation in the country, the economic and social conditions, as well as the religious feelings of the people, should not be forgotten. The founders of an organisation should have full confidence in their own strength and ability. They must have foresight enough to understand the consequences of the steps they take at every stage. Otherwise, they will never be able to push their cause forward and the organisation they start will never make any substantial progress, even though the cause is righteous and the programme most attractive.

The most essential factor that contributes to the success of an organisation is a band of sincere and self-effacing men knit together with the one object of disinterested service. What are the other important factors that are necessary to make an organisation strong and an all powerful body working for the betterment of the people ? We will now take the same, one by one, and examine them fully.

1. CO-OPERATION:

What is an organisation if it is not the collective will of a number of persons who belong to it ? In the absence of perfect co-operation and united effort on the part of members the "collective will" will never result. Co-operation,

therefore, is an essential factor in maintaining the integrity and solidarity of an organisation. It enables us in maintaining a solid front and helps to achieve the desired goal.

It is easy to bend the will of a single individual, but it is very difficult to bend the will of a number of people who are knit together by one idea and one goal. Willing co-operation of all members will add to the strength of an organisation. Co-operation is its soul, unity its life breath. United action on the part of its members is the first characteristic of a living organisation. The one idea and one goal that we as Indians had in mind before 1947 was the achievement of independence of this country. We are now a Sovereign Democratic Republic--a Secular State. While we are democratic in our outlook politically, we have not yet achieved economic freedom. Therefore, our goal now should be to make ourselves independent economically. That is not all. We may be economically independent and yet the general masses may be economically down-trodden. In any organisation that may be started now, there is a likelihood of its members having different ideologies but wanting to achieve the same object through different routes, viz., the general well-being of all Indians. It is here that one has to emphasize the need of perfect co-operation. It is here that we have to develop tolerance for the other man's view point and agree upon a course of action which has the largest support. Once everyone in the organisation is agreed upon a course of action, the dissenters must be prepared to co-operate and carry on the work harmoniously till the goal is reached. If the organisation is to be an efficient body, it is necessary that all the members should have a clear picture of what they are after and be prepared intelligently to discuss the different pros and cons of any step that may have to be taken and also be prepared to submerge one's own self for the common object. It is only then

that success can be ensured. If each member of an organisation starts working in his own way, it will not be possible to achieve any success and the organisation might get disrupted at the very initial stages. Co-operation, therefore, is a very essential factor of a well-knit organisation having a clear object in view.

2.LOYALTY:

Full and ungrudging co-operation is only possible when the members feel that it is their organisation and each one of them is its unit. That is loyalty to an organisation. "Right or wrong, it is my organisation, I belong to it, I will build it further and make it a living force", so says a loyal member of an organisation and acts up to it. If the members do not take its programme seriously and work it out, no achievements are possible. The achievements, therefore, of an organisation depend upon a conscious attempt of its members for the successful carrying out of the programme. Loyalty of its members will make an organisation a living force powerful enough to achieve its objects. When I speak of loyalty to an organisation, I mean the loyalty to the aims and objects of the organisation, of which the individual is a member. Blind loyalty will not be of any use. Loyalty should be one which comes out of intelligent and careful understanding of what is sought to be achieved by the organisation. Merely saying that one is loyal to the organisation and forgetting the aims and objects for which the organisation stands would rather weaken the organisation than bring strength to it. A member must be able to be critical of the actions sought to be taken towards reaching the goal in view, and yet once a decision is taken to act in a certain manner, he should be prepared to fall in line with the others in implementing that action successfully.

3.HERO WORSHIP:

Loyalty to an organisation is altogether different from loyalty to an individual. Individual loyalty is based on our estimation of the person we follow. When once the charm and the attraction of the "hero" are gone, his following dwindles

down. Generally, at the beginning, it is the personality and not the principles that secure a following. Being dazzled by the glamour of his personality we obey him. Degenerated hero worship, therefore, breeds blind following, helps hypocrisy to thrive, stimulates the growth of jealousy, begets narrow vision, and fosters stupidity on the part of the followers. Hence, it is not the personality of a hero that ought to count, but the principles that he enunciates and works out. The halo of the persons who builds an organisation must not dim our reason or dilute our loyalty to principles. Many an organisation has disrupted on this rock of hero worship. Hero worship, as I have stated before, is all right upto a limit, but members should be prepared to even overthrow the hero, who brought them together, if he deviates from the laid down path to achieve the object. Heroes, who try to make use of the organisation for their own personal benefits, have no place in the organisation and the members would be loyal to the organisation and its aims and objects if they overthrow such heroes. That sacrifice a loyal member should be prepared for.

ADHERENCE TO PRINCIPLES:

The principles on which an organisation is based should be nearer to the heart of its members than the personalities that founded it. Then only an organisation will be strong and rock like. Such an organisation lives long enough to achieve the cherished goal. The achievements of an organisation whose guiding stars are personalities and not principles are very poor. The life of such organisations is short and uneventful The heroes will have to merge their "Self" completely in the principles they enunciate and make their followers follow the dictates of the organisation which they start.

Rev. John Hayne Homes of Chicago (U.S.A.), while writing on "Hero Worship once observed:

"An idol is nothing in the world; while society has much use for flesh-and-blood heroes who will doughtily do their part and accept the fact of duty well done as the wholly sufficient need of their labours. The worship of heroes is a delusion

which historical science is happily rendering impossible in the case of those personalities fully documented in the nearby ages ... Less worship of tinself personages and more flesh-and-blood heroism will go far toward making the good society."

Blind following mars the value and the worth of an organisation and it disgraces the hero also. Conscious attempt at intelligent following enhances the value of an organis tion and brings about quick results. Loyalty to an organisation must therefore be fostered. Loyalty to an individual or, in other words, pseudo "hero worship" should, at all times, be discouraged and condemned.

ORGANISATION IS GREATER

It must not be forgotten also that an organis tion is greater than the tallest of tall personalities. Individuals come and go. Many persons enunciated their principles and tried to work them out during their life time. Their teachings have remained though their human forms have disappeared. It is the principle that counts more than the personality. The organisation which works out those principles therefore is greater than the person who enunciates them. Hence, loyalty to an organisation is an absolute necessity.

3. OBEDIENCE

Fullest possible co-operation and loyalty results in obedience to orders. Members may not quarrel amongst themselves and there may be seeming co-operation and unity amongst all of them, but indifference towards the programme and towards the orders will stunt the growth of an organisation. When once an organis tion launches a programme of action after consultation with its representatives and after full deliberation with them, not even conscientious and intelligent disagreement with the programme should make us feel different from the organisation. In order to achieve the desired results, even the conscientious objectors ought to waive all their objections aside and carry ou the programme with one mind and one heart.

CONSCIENTIOUS OBJECTORS:

Such objectors should, in the interests of the Nation, try their level best to convince the organisers or leaders of the organisation and bring them to their own point of view and with their consent and co-operation get the policy or the programme or both changed. This helps unity. It adds to its strength. When honest difference of opinion renders co-operation and conjoint action an impossibility, the only course open to such objectors is to allow others to carry out their programme. This saves many unnecessary troubles, lessens bickerings and reduces mental worries. Then alone, an organisation will thrive and be a living force. Co-operation and loyalty, therefore, should carry along with them, obedience to orders, which is the third essential factor of a sound and perfect organisation.

THE EGO IN MAN:

With the best of intentions of serving the people and the country, when one voluntarily joins an organisation he becomes a part and parcel of it. So, when once an action is resolved upon by a majority, all criticisms should cease. Such criticism jeopardises not only his own position but in many cases harms the organisation and puts obstacles in its onward march. So the collective wisdom of the majority is more potent than individual opinion. The principles should induce a member to carry out the mandates of the organisation to which he has the honour to belong. The majority may be wrong and the disagreeing member may be right. The action of the majority may ultimately not bring the desired results, and it may utterly fail in its attempts. But the co-ordinate action and co-operation of all members will have the honour and the integrity as also the strength of the organisation. The "I" of an individual should merge in the "We" of an organisation.

PERSONAL AMBITIONS:

Individual interests should never come in the way of one's duties to the organisation. Predominance of personal ambition over policies and programmes of an organisation makes it less

efficient. If every individual member tries to push forward his own ideas originating in his own ambitions, no united action is possible and the organisation defeats its own purpose. So, the individual will have to merge his "Self" in the organisation to which he belongs and will always have to think in terms of the organisation. The "I" of a member of an organisation is more dangerous to its cause. It must never be there in a member who is loyal to it. Everyone must get rid of it consciously. This ego in one self is the breeding place of jealousies and prejudices which obstruct the smooth carrying out of the policies and programme laid down by an organisation. However strong may be the personality of the man who says "I" in an organisation it is bound to bring disruption in the rank and file and will land it in difficulty. The autocracy of a strong "I" may produce satisfactory results for some time, but in the end it is ruinous to the cause. If organisations are brought into existence for achieving certain concrete results during given period for the betterment of human society, every person who joins it must first get rid of his individuality and by sacrificing the same help to bring unity in the ranks, which alone will strengthen the group. Obedience to the programme, therefore, on the part of every member is absolutely necessary in an organisation.

4. DISCIPLINE:

This brings us to the fourth essential factor - discipline. When a member of an organisation thoroughly understands the importance of unity, loyalty and obedience, it may then be said that he is nearer discipline than before. A person who sacrifices all his personal interests for the sake of an organisation cannot but be a disciplinarian.

But discipline is much more than this. Not mere consciousness of membership, but intelligent understanding of the methods, the policies and programme, as well as the constitution, rules and regulations of an organisation will make one a disciplined worker. Obedience to the orders of an executive just for the sake of obedience will not help a member to become a perfect disciplinarian.

In order to achieve the goal he must thoroughly understand the directions in which an organisation moves or intends to move. It helps the members maintain peace and order in it.

CONTROL OF MIND AND BODY:

What is discipline if it is not the control of one's mind and body to suit certain conditions when oneis placed in unsuitable and unwelcome circumstances ? Training of one's mind and body to rules and regulations of an organisation is disciplining oneself. Shaping of one's own mind in the light of the education that one receives in an organisation or group is disciplining oneself. It needs great self-control and deep study. A disciplinarian knows the art of putting in the background his own opinions, his own ideas, his own methods and his own policies and programmes in the interest of a greater cause for which his own organisation is working. That means the member sacrifices his own "self" for the solidarity of the organisation. The self-control of a member, therefore, results in sacrifice of his personal interests and such sacrifice, in its wake, strengthens the organisation.

MISUSE OF DISCIPLINE:

It should however be remembered that discipline is a double-edged weapon. If used for a righteous cause by right persons and in a right manner, it helps the organisation and through it, humanity. If not, it is bound to create havoc in the members and in the society to which they belong. Therefore, the meaning as well as the method and time of its application should be clearly understood by those who desire to make use of it.

Discipline is necessary in everyday life and in every walk of life. It helps well-ordered life not only in organisations but in families also. The disciplined action of a member, or an organisation, or a family brings about quicker results in an attempt with out much waste of time, energy and money. When one knows how to control one's mind and body, one becomes decisive in one's nature, finishes one's daily task at the given time, and hour, and saves one's own troubles as well as those of others. It helps the fulfilment of the cause without much waste and worry. A disciplinaria

is a person, who knows that a certain thing is to be done in a certain fashion, within a given time, and does it, not only to his own satisfaction, but to the satisfaction of all concerned. Such persons alone bring name, fame and success to an organisation.

Discipline is a thing that cannot be hidden. It manifests itself in all our thoughts and actions. A disciplined person organises his daily time and actions. New thoughts as they suggest themselves to a disciplined worker are translated into organised action by force of character. All that he does because he knows how to control his mind and this exercises a great influence upon the body.

5. EFFICIENCY:

The fifth essential factor in the set up of an organisation is efficiency. Work suffers due to lack of efficiency on the part of the members of the organisation. Once an organisation has, after careful consideration and due thought, decided upon a quick and lightening programme of action, success can be ensured if the members act quickly and adopt efficient methods to achieve the object. If they show lack of enthusiasm and do not adopt efficient methods, the work is bound to suffer, bringing in its wake disruption of the organisation. "The loss of time is like unto irretrievable death"- this dictum of Peter the Great ought to be borne in mind. Loss of time, it must be remembered, is mostly due to lack of efficiency and lack of sufficient knowledge of the work in hand. This means that in the task of achieving complete success, the members of an organisation must be efficient workers. Full knowledge of the methods, the programme and propaganda of the organisation, coupled with some practical experience along those lines, makes a member an efficient worker, provided he is anxious to learn and act in the interest of his organisation.

Just as an engine driver has to know the parts of an engine and its working before he undertakes to drive the same, or just as a worker in a mill, before he begins to work, has to know the parts of the machinery which he is supposed to handle, so also a member or a worker in an organisation has to have a thorough

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knowledge of its working. Then only efficient work is possible. Without teaching the art of fighting, if soldiers are made to march in a battle-field they are bound to get defeat at the hands of an enemy. Inefficiency has been responsible for many ills. This inefficiency may be due to lack of enthusiasm. Take for example the Indian cotton textile industry. The workers are not putting in the same effort as they did in the past resulting in the fall of production. Loss of production has resulted in the general mass of people being deprived of an essential commodity of life. Lack of enthusiasm on the part of workers may be due to, wholly or partially, wrong enunciation of trade unionism. Trade unionism, which is essential to safeguard the interests of workers, does not call for inefficient work on the part of the workers while they are at a job. Trade unionism, while aiming at safeguarding the personal interest of the workers, should also train them to give in their best while they are working so that production of essential things does not suffer, as such fall in production hurts the community at large. I am quoting this example just to show that the causes of inefficiency are many and varied and one has to safeguard against such dangers in the interests of the organisation and the community at large.

6. CHARACTER:

The sixth and last, which is the most important factor in an organisation, is the character of every member who belongs to it. What is character? It is very difficult to describe character. It is the result of so many good and bad qualities of a man. It is said that in some western countries a newsboy keeps his bundle of newspapers near a lamp post and goes about, and people walking about take a copy each out of the bundle and pay the value of the paper. The copies are not stolen. That is character. In another western country, people get into trams and pay the fare according to the distance travelled at a counter next to the driver. Noone asks how far the man has travelled and no one questions as to how much he pays and what change he takes from the counter. That is character. Honesty in dealing with fellow human beings, even in

most awkward and difficult circumstances, straightforwardness even in a most perturbed state of mind, sincerity of purpose, dogged devotion to a cuase dear to one's heart without minding the obstacles that come in the way, gentleness towards all alike, readiness to suffer for humanity at one's cost, scrupulousness in everything that one does -- all these qualities and such others go to form one's character. If any of these qualities are lacking in members, it is sure to bring disruption in the organisation.

Dishonest methods of handling the work undertaken, adherence to tactics for achievement of one's personal ambitions, double-dealing with the fellow-members for gaining one's own ends, unscrupulous and insincere behaviour, rudeness towards members or society due to haughty nature or selfish considerations, self-seeking nature, loss of temper at every step, all such qualities in a member are harmful to the organisation to which he belongs. Members having such qualities are never able to receive much attention from their followers and they soon lose respect for them. It reacts on the organisation and hampers its work.

TRUST BEGETS TRUST:

A member whose behaviour is above suspicion commands respect from all. If we do not give affectionate treatment to those who work with us, it will be impossible to get the work done in a satisfactory manner. If members and workers are not trusted and properly looked after by those who are at the helm of an organisation the followers will never trust in their turn. It must be remembered that trust begets trust and as such it must be given to the workers and work taken from them. This is one of the qualities that make a forceful character. It is essential in an organiser as well as in all workers.

7. PROPAGANDA AND PUBLICITY:

This is an essential factor of a sound organisation. Members should tell the people at large what they are aiming at and what they propose to achieve in well-thought out and simple language understandable by the common man. All possible means of reaching the common man--platform speeches, articles in newspapers, speeches

through the radio, etc.--should be utilised in making the people understand and appreciate what the organisation seeks to do. There should be no hesitation in placing all the facts before the public and be prepared to answer criticisms in a honest and truthful manner. There should be nothing that should be hidden from the general mass of people. Let them know what the organisation wants to do. Let them be the judges of your actions and behaviour. The public should judge the actions of members of the organisation. It is they who can by their opinion guide recalcitrant members through the right path. Hush, hush tactics should be eschewed if success is to be achieved.

CONCLUSION:

I have examined the seven most essential factors that are absolutely necessary in making an organisation a living force. There may be a few more, but those that I have dealt with so far should be kept in mind and put into practice. The organisation then is bound to achieve success in all its attempts.

In conclusion, I want to make it quite clear that in dealing with this subject, I have only discussed theories. The experiences that I have gained during the last two decades and more in the field of action have been put together for the benefit of workers and organisers in this country. In doing so, I have not at all taken into consideration any one particular organisation or any one particular person. Let there be no misunderstanding about it. Mine is only a theoretical discussion for the benefit of the nation.

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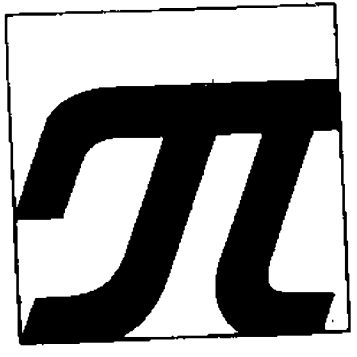

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स्वयंसेवक संघटन
व
माझे अनुभव
प्र. 1

नवीन वर्षे अमेरिकेत काढून ख्रिस्तपंथी मी हिंदुस्थानच्या किनाऱ्यावर पाय ठेवला या मेघधनुष्य सदृश्य तरंगाच्या कायांतील भव्यतेची एकदर अपूर्व स्थिती, कार्यपद्धती वगैरे गोष्टींचा नतमस्तकपणे व माझ्या दिनांकडून दिवाळीची माहिती आवरल्यानंतर कोणी ज्ञान होई तितकेच परंतु ख्रिस्तपंथी मी स्वतः हिंदुस्थानमध्ये आलो व तेरा तेराचमा गोष्टी स्वतः डोळ्याने पाहू लागलो त्यामुळे माझ्या तेराहीचे कार्य आपणास करावयास पाहिजे असे वाटू लागले. अमेरिकेतील सुधारकांच्या व पुढारलेल्या देशांतील विविध व्यवहार व सभ्यतेची चालीरीती, पद्धती, शिष्टाचार, सामाजिक सोयीयुक्त असल्याकारणाने त्यांच्याशी तुलना करता आपण या बाबतीत कितीतरी मागे आहोत याची विशेष जाणीव होऊ लागली. कोणतीही स्वतंत्र आणि सार्वजनिक व्यवहार, व्यापार उद्योग यांत हजारो सहा शिक्षणाधिकारांचे (यांत जी एक प्रकारची शिस्त, पद्धतशीरपणा व सामंजस्य असतो) हिंदुस्थानातील पदोपदी अभाव दिसून येऊ लागला. याची कारणे काहीही असतील तरी हा "अभाव" आपण देशाचे कार्यसाधक आहे असे दिवसेंदिवस मला वाटू लागले, व विशेष करून देशांतील थोर व विचारवंत पुढाऱ्यांनी या गोष्टीकडे दुर्लक्ष करावे हे पाहून आणि उद्वेग

या सर्व गोष्टींना कारण नागपूर सत्याग्रहाचे नेते व काँग्रेस स्वातंत्र्यलढ्याचे नेते झाले.

परदेशातील संस्कारामुळे मला इतरांचे महत्त्व विशेष वाटत होते. तेंव्हा ज्यावेळी नागपूर येथे सत्याग्रह सुरू झाला त्यावेळी मी एकदम तयार झालो. या सत्याग्रहातील स्वयंसेवकांचा उत्साह व देशाभिमान अपूर्व होते. परंतु ज्यावेळी अतिशय कडक उन्हात शारीरिक व मानसिक यातना सहन करण्याचा प्रसंग आला त्यावेळी सोबती सर्व कमी होऊ लागले. सत्याग्रहाचे ध्येय ते पुढचे नेते विसरून वैयक्तिक सुख व समाधान याकडे सर्वांचे मन ओढ घेऊ लागले. सैन्याची नीती शिस्तीचे संघटनेचे बंधन दृढ होते व त्याचा परिणाम देशातील सर्वच शिक्षणी आघाडीवर व कार्यकर्त्यांवर होऊन त्यांची हिंमत (morale) खचले व आत्मविश्वास गडगडू लागतो. अशा स्थितीत मानसिक शक्ति अधिक जोर धरतो व कार्यकर्ता आपल्या पदरी येते. सत्याग्रहाच्या लढाईत तर या गोष्टीस विशेष महत्त्व आहे. नागपूर सत्याग्रहात तुरुंगात गोलमेज या निर्धाराने सर्वच गेलेली.

राष्ट्रांतील प्रत्येक व्यक्तीत कर्तव्याची व जबाबदारीची जाणीव (sense of duty and responsibility) असल्याशिवाय त्या व्यक्तिकडून अगर राष्ट्राकडून कोणतेही ध्येय साध्य होत नाही. हे सूत्र लक्षात घेतले म्हणजे स्पष्ट असलेला आपल्या राष्ट्राचे अधिकृतपणे मात्र ते शिक्षण देण्याची संधी कधीच मिळाली नव्हती. याबद्दल व्यवस्थापनाचे नाही तर व्यक्ति म्हणून आपली तसे जबाबदारी

उपस्थित

उमेदवार (अभ्यासेतर) पुढे तसे मनुष्य प्रसंग
उभे करणे (आपल्या सभोवार (आपले महत्त्व विसरले पाहिजे.
कर्तृत्वाचा व जबाबदारीचा पाहिजे. अशा शिक्षणाने
फार सहज रीतीने देता येतो. ज्यांना काम नेमून दिले आहे
असे स्वयंसेवक (अधिक मोठ्या पुढाऱ्याचे व्यक्तिमान - दर्शन
करण्याच्या मोहाला पडून आपली जबाबदारी विसरले स्वयंसेवक
आपला विश्वास (खेरीजच) घालून आपली नेमून दिलेली जागा
सोडताना पाहून स्वयंसेवकाला नाही तर (त्यांच्या पुढाऱ्यांनाच)
शिक्षा घालावी लागेल. असे प्रसंग काँग्रेसच्या आधिवेशना-
नात वेळोवेळी दृष्टीस पडतात! या दृष्टीने माझ्या विचारानी
जास्त मानली शिवाजी व मी देत असे संपूर्णपणे हाती
घ्यावयाचे ठरवीले. युरोपियन साम्राज्यी शक्ती, (यांचा पूर्वइतिहास.
पण), (यांचा व्यवस्थितपणा व दाबदाब आपण आपल्यात
केल्याशिवाय आपण (याबरोबर) टिकू शकणार नाही असे
ठरवू शकणार नाही. शिवाजीचे शिक्षणाचे अपयश
हेच दृष्टीने आशेजागास्पद आहे. परंतु गैर-शिवाजीत
शिक्षणाचे यश अपयशास्पद आहे. कारण पहिल्या
पहिले अपयश हाच यशाचा पाया ठरेल. तर दुसरे
यश पुढील अपयशाचा पाया ठरेल. म्हणजे शिवाजीने
मागे राहून असलेल्या सैन्यावर हल्ला करणे चुटकी वाजवी
जाणे. इतकेच नाही तर ते कोणत्या दिशेवर हल्ला करतील याचा
नेम नसतो. परंतु गैर-शिवाजीत यशस्वी झालेल्या सैन्याची
चुटकी सरशी घुक्की उडवून होतच्चे यश कोणत्याही

रिकामे

पाहिजे. हिंसकपणे वागले जावे, मार खाल्ला तर दुप्पट व डिसिप्लिन्ड नसल्यामुळे (या सैन्याची हिंमत (morale) खचून (यांचा आत्मविश्वास जरा गोष्टीने सुद्धा नाहीसा होतो. यांचे प्रत्यंतर गोव्यात दोन सप्ताहांपूर्वी झालेल्या पोलीसांकडून स्वयंसेवकावर व लोकावर 'लाठी चार्ज' होई यावरुन स्पष्ट आहे. या लढ्याची जबाबदारी जर सुशिक्षित व संघटित अशा लोकांची असती तर इतका गोंधळ कधीच माजला नसता व इतके लोक जखमी झाले नसते. पोलीसांच्या लाठी पेक्षा आधुनिक शस्त्रास्त्रांनीच सैन्य सुसज्जित केलेले लोकांनी मार खावा लागला असता. ज्यावेळी खऱ्याखुऱ्या अर्थी "Mass Movement" सुरु करावयाची असेल तर यावेळी शक्य तितक्या जास्त लोकांनी कायद्याचे उल्लंघन केले जास्त फलदायक होईल. कायद्याचा हेतू फक्त उल्लंघकाकडे असतो असे नाही तर सामान्य नागरिकांच्या सुरक्षिततेचे व संरक्षणाचे साधन असून ते एक प्रकारे शासनाची सत्तेच्या सुरक्षिततेची साधन आहे. जास्तीत जास्त लोकांनी हे शिक्षण पूर्वीच देऊन ठेवलेले असते तर आज यांनी जरी कोठे सत्याग्रह लढ्यात भाग घेतला नाही तरी सामान्य लोकांत उभे राहून सुद्धा ते स्वयंसेवकाचे काम ते स्वयंस्फूर्तीने करतात. लोकांच्या गैरशिस्त वर्तनावर यांचा एक संस्कार चा दाब पडतो. चोरलोही सभा, मेळावे अगर इतर कार्यक्रम यांत गडबड जो गोंधळ माजतो

आमचा होम स्वयंसेवकांवर जोरदार मेळावे लोकांवरही मेळावे. स्वयंसेवकांना व आंतल्या कार्यकर्त्यांना शहरी मनोवृत्तीचे काम असते, ती नाहीशी करणे केवळी जमते याचे शिक्षण असले तर इतका गोंधळ माजला नाही. याच प्रमाणे लोकांसाठी शिस्तीची व स्वयंसेवकांवरील जबाबदारीची जाणीव असली तर सुद्धा इतका गोंधळ करणार नाही. दोन टोके शिवाय जमातमाणे टाळी वाजू शकत नाही याप्रमाणे दोन्ही बाजूने शिस्त असल्याशिवाय शिस्तीची पूर्ण प्रभाव दिसून येणार नाही. याकरता स्वयंसेवकांप्रमाणे सामान्य लोकांतही शिस्तीची जाणीव उत्पन्न झाली पाहिजे

For successful working of any meeting etc previous training essential

स्वयंसेवक संघटन व माझे अनुभव

प्र. 2

पालखी उकलून गेलेली पिढी मोडले तरी तमंण पिढी अद्याप

हलली गेली नाहीं. त्यांना योग्य ती दिशा दाखवण्यासाठी, त्यांना शिस्तीचे

-पद्धतशीर पणाचे शिक्षण दिल्यास आज नाहीं उद्या हिंदी राष्ट्रीय

यक्षमतेचा, दर्जा, इतर कोणत्याही युरोपिय राष्ट्राच्या बराबर आणे

ता येईल. व्यापक स्वातंत्र्याचे राष्ट्रीय आंदोलन जास्त भरभक्कम व विश्वासार्ह

The raw material of Africa's Youth were eager brave patriotic are ready to be lead.

पायावर चालवता येईल अशी आशा करण्यास मला पुष्कळ जागा होती. हेन असहकारितेमुळे लोकांचा उत्साह, तडफ, त्याग या

न तर या गोष्टींचा, स्वातंत्र्याचा वाटसी. कच्चा माल पुष्कळ असल्

सर त्यापासून पक्का माल तयार करण्याचे कामच तेवढे शिल्लक

राहिलें, व तेंच अत्यंत अवघड जरी असले तरी कच्चा मा

लाच्या मुबलकतेचे समाधान कांहीं थोडथोडके कारण नव्हते. कच्चा

माल असेल तरच पक्का माल तयार करता येईल. तरी पाहिजे

तर, स्वयंसेवक संघटनेचा हेतु हेतुरस्सर नजरेत्न. वाचणा

कांना आश्चर्य वाटेल कीं मी स्वतः या पूर्वी स्वतंत्र असा स्वयंसे

वक अगर लष्करी शिक्षण घेतलेले नव्हते. खेरीखेर घडध

डया छातीने परंतु आत्मविश्वासाने ज्या वेळी या कार्यांत मी

पदार्पण केले, त्या वेळीं स्वतःचा असा इतिहास,

जाहिरनामा, लिखित अनुभव कांहीही या क्षेत्रांत तयार झाले

ले नव्हते याचा अर्थ असा नव्हे कीं या पूर्वी स्वयंसेवकांन

कोणीच केले नव्हते. माझ्या म्हणण्याचा इत्यर्थ इतकाच

कीं ज्या अखिल भारतीय स्वरूपांत शिस्त, पद्धतशीरपणा

व ज्या दर्जाची संघटना मला पाहिजे होती तशी या

पूर्वी करण्याचा प्रयत्न कोणी केला नव्हता असो या

आजकालच्या कार्यक्षेत्रांत माझ्या, मोठ्यांतील अनुभव व का

या गोष्टीचे फक्त साहाय्यकारी होता. आपल्या देशाच्या स्वयं-सेवक संघटनेच्या विचारा बरोबर निरनिराळ्या स्वतंत्र राष्ट्रांतील किती तरी चळवळी माझ्या मन चक्षुपुढे उभ्या राहिल्या राईयाचे 'पायोनिअर्स', इंग्लंड व अमेरिकेचे बॉयरस्काउटस्, आयर्लंडचे 'होलंदिअर्स', इटलीचे 'बालीला' बेल्जियमचे 'फ्लिजिकल कल्चरिस्ट' इत्यादि कित्येक संघटना व त्यांचे कार्य आठवले; परंतु हिंदुस्थानच्या परिस्थितीचा विशेषत: राजकीय पारतंत्र्याचा व विशेष संस्कृतीचा विचार करता त्यांत व आपल्यांत किती-तरी फरक दिसून आला. त्यांचे ध्येय भिन्न व आपले ध्येय भिन्न, त्यांचे मार्ग निराळे आपले मार्ग निराळे वरील पैकी कोही राष्ट्रांनी राजकीय स्वातंत्र्य मिळविले तर कोहींनी तरुण पिढी तयार करून राजकीय स्वातंत्र्य राखिले, तर कोहींनी शारीरिक व व्यावसायिक कार्यक्षमतेचा आपल्या राष्ट्राचा दर्जा वाढवून जागतिक रंगभूमीवर शेवट पर्यंत टिकून राहण्या इतकी ताकद प्रत्येक व्यक्तीत व राष्ट्रात आणली. आमच्या फारच थोडे (कोडे कोडे म्हणून हिणवणारे व कसे हिणवणारे) राजकीय पारतंत्र्य, धार्मिक अंधश्रद्धा, सामाजिक कडी प्रथा, शारीरिक शक्ति हीनता, व या बरोबर आपोआप येणारी नालायकी, दुर्गुण व गुलामी वृत्ती इत्यादि राष्ट्राच्या पायी आवासून बसलेले असताना सुधारणा तरी कशी करावयाची? अत्यंत प्रतिकूल परिस्थितीतून रक्त काढून राष्ट्राला हलवून जागे करण्याचे काम हे टिळक, गांधी व्यक्तीनी यांच्या कार्यात सहायक व्हावे म्हणूनच ते ओरडले. असे

हिंदुस्थानांत 'स्काउटिंगची' चळवळ त्यापेक्षा जुनी होती परंतु अमेरिकेत चाललेली चळवळ

व येथे चालेली चक्रवर्ती यांत कितीतरी जमीन अस्मानाचा फरक होता! पोशाख तोच, शिक्षण तेच, तळ तेच, परीक्षा त्याच, शिक्षण पद्धती तीच परंतु भिन्न पार्श्वभूमी मुळे एकातून स्वतंत्र अमेरिकन नागरिक उत्पन्न होत होते, तर दुसऱ्यातून 'ब्रिटिश साम्राज्य संरक्षक' असे परतंत्र हिंदी नागरिक तयार होत होते. 'बालवीर' चळवळीचे व आमचे कार्यक्षेत्र जरी भिन्न होते, तरी संघटित स्वरूपात तीच फक्त चळवळ हिंदुस्थानांत चालू असल्यामुळे 'हिंदुस्थानातील रकाऊटिंगला' मोठा राष्ट्रीय दृष्टीने विरोध होता, त्यामुळे प्रथमतः तरुण पिढीचा ओघ तिकडून 'बालवीर' चळवळीचा निदान रकाऊटिंग मध्ये राष्ट्रीय दृष्टीने काही फरक करण्याचा प्रयत्न करणे मला विशेष महत्त्वाचे वाटले, व या दृष्टीने व्याख्यानदौरे व 'व्हॉलंटियर' मासिकांतून लेखन लिहून ते कार्य करण्याचा मी प्रयत्न केला. स्काऊटिंग इतकीच आकर्षक स्वदेशी योजना लहान मुलां करता तयार केल्याशिवाय आपल्या प्रयत्नास यश येणार नाही याची मला जाणीव होती म्हणून मी अशी एक योजना तयार करून 'व्हॉलंटियर' मासिकांत प्रसिद्धही केली होती. परंतु सेवादलाच्या कार्यात व अडचणीत या गोष्टी कडे मी विशेष लक्ष देऊ शकलो नाही. त्या मुळे त्या कल्पनेची वाढ होऊ शकली नाही.

सेवादल स्थापना, शिस्त, संघटना व ध्येय या दृष्टीने आयर्लंडचे 'व्हॉलंटियर्स' व परदेशांतील इतर संघटना जरी मोडण्या अस्त्यापूर्वी होत्या तरी हिंदुस्थानची विशेष परिस्थिति दृष्टी आड न करण्याचा मी प्रयत्न केला. आमचा लढा शांततामय सत्याग्रहाचा आहे. आम्ही निशस्त्र आहोत. आम्ही सर्व दृष्टीने

स्वातंत्र्यलक्ष्मी आहोत, या दृष्टीने कोणत्याही एका पार्टीकरता आम्ही पक्षाकरताच नाहीं तर देशोद्धारक अशा स्वातंत्र्य-संस्थेकरता कोणत्याही कार्यास व विरोधि कसल राजकीय आणि त्यांतले-त्यांत आंधाडी वरील राजकीय पक्षास उपयोगी पडेल अशी 'स्वयंसेवक संपत्ती' तयार करणे हा मरव्य विचार माझ्या मनांत होता.

To create unity on some party platform or bottom a national board

To train temperance workers for getting the temperance cause of India on the basis of Swaraj

सेवादलाच्या उद्देशांत सुद्धा हिंदीलोकांना ज्ञानाधिष्ठान व न्याय मार्गाने संपूर्ण स्वराज्य मिळवण्या करिता हिंदी लोक राष्ट्रसेवा तत्पर व्हावेत या दृष्टीने त्यांना शिक्षण (ट्रेनिंग) देणे व त्यांची संघटना करणे.

to train workers who disciplined & true

शास्त्रशुद्ध व पद्धतशीर व्यायामाने आणि कवायतीने राष्ट्रीय कार्यक्रमेतचा दर्जा वाढवणे, व अखिल भारतीय पायावर एक स्वयंसेवक संघटना चालवून देशांत ठिकठिकाणी त्याच्या द्वारा उद्धरणे, या तीन गोष्टींचा उल्लेख केला होता. संघटित, शिक्षित (trained) व सांघिक अशी हुकमी स्वयंसेवक संपत्ती तयार करण्याचे काम दलाने आपल्या शिरावर घेतले होते. या संपत्तीच्या — शक्तीचा — उपयोग केव्हां व कसा करावा हे परिस्थितीवर व देशांतील पुढाऱ्यांवर सोपविले होते.

to have an All India organisation by disciplined workers

परंतु दुर्दैवाचा गोष्टही अशी कांहीं पुढारी प्रथम पासूनच या संघटनेकडे निराक्षेच्या दृष्टीने पाहू लागले कांहींना त्यांत अत्याचाराचे बीज दिसू लागले तर कांहींना स्वार्थाची आनरवंडना दिसू लागली, कांहींचा निष्कारणच केवल स्वाभिमान-धर्म म्हणून हवा वाटू लागला. आमच्यातील पुढाऱ्यांच्या या कल्पना, तर सरकार काय, बोलून चालून परकीय! कोणत्या परकीय सरकाराला या गोष्टी मान्य होतील? जित लोक जर जेत्या प्रमाणेच संघटित होवून हल्ली स्थिति चालू लागतील तर कोणता जेता हे सहन करतील? आमच्या सदा तर उघड उघड जेत्या विरोधच होता. तेव्हां सरकार कडून गोरसी तजवीज

Trans. the unity & discipline thus created under their control by the leaders

The spirit of resistance against

विरोधाचीच आम्ही अपेक्षा करीत होतो. परंतु स्वकीयांकडूनच परकीयांपेक्षाही जास्त घातक स्वरूपाचा विरोध होताना पाहून मात्र थोडे आश्चर्य वाटले. स्वेच्छेवर ज्यांच्या मनोबल आपणास उभारावयाचे आहे तो आपला प्रतिस्पर्धी संघटनेत व शिस्तीत अत्यंत वरच्या दर्जाचा आहे. त्याची कार्यपद्धती वाखाणण्यासारखी आहे हे आपण प्रत्यही डोळ्याने पहात असताना बाजारी बुणग्यासारखे आपण राहून त्याच्या बरोबर टक्कर देत त्याला यश मिळवण्याची आकांक्षा धरावी, या प्रश्नाच्या मुळाशी गेल्यास कोणतीच ~~संदिग्धता~~ नसते. ~~सेवादलाने सुरवात केल्या नंतर लोकांच्या विचारांचा कल इतकाच नाही तर होणारे त्यांना पटू लागला आहे~~ ~~सेवादलाचा जिल्हाच पडू~~ ~~असल्याचे~~ मोठे हेच मोठे रहस्य आहे ~~दडलेले~~ असावे.

सेवादलाची घटना सुरवातीपासूनच कशी असावी यावर तज्ञांचे विचार घेतले होते. आरंभी भारतीय स्वयंसेवक परिषदेत ज्या गोष्टी बहुमताने ठरल्या जातील त्याप्रमाणे अनुशासनाचे व्यवहार वर्षभर केला गेले. सर्व जबाबदार अधिकारी व मंडळे बहुमताने निवडली जात. दोन वर्षांनी (~~निवडणुका घेतल्या~~) शिस्तपालन पोषाखात व ~~अधिकारी~~ मात्रा अधिकारी नेमण्यांत तळकरी पद्धत स्वीकारली गेली होती. तळकरी तऊफ, तळकरी शिरा तळकरी एकमी प्रणाली दहशत उत्पन्न व्हावा या हेतूने वरील गोष्टी घेतल्या होत्या. दलाच्या वाढीचा बरोबर अंतर्हेतू कोठे जर दलाच्या विरोधकांनी लक्ष दिले असते तर दलास विरोध करणे त्यांना अवश्य वाटले असते.

अत्यंत वरचे व अत्यंत खालचे अधिकारी नेमण्यात जरी निवडणुकीचे तत्व स्वीकारले असले तरी बाकीचे अधिकारी नेमणुकीच्या तत्वावरच नेमले जात.

I am for the League with the reservation that there should be a Provincial All India Conference like the Law Minister Patel

In the true formative days of the Seva Dal I was also in favour of Election

If the Election had been given a free play in the Congress from 1920 & working on this basis & not to enter terms I think there would have been no quarrels

स्वयंसेवक संघटन व भाषा अनुषंग

प्र. लेखांक ३रे

नागपूर येथील वर्ग संपल्यानंतर बीजारोपण होवून दिल्ली येथे जन्म पावलेले हे सेवादल बालक जरी प्रथम राष्ट्रसेवा मंडळ या नांवाने रखडले गेले तरी कोकोनाडा येथे त्याला पुन्हा जन्म घालून 'हिंदुस्थानी सेवादल' या नांवाने पं. जवाहरलाल नेहरूंनी त्याचा पालकत्व हस्तगत करून सर्वांना धुगऱ्या चालविल्या व या बालकाच्या पालन पोषणाची जबाबदारी सर्वांनी पूर्ण प्रमाणात माझ्यावरच सोपविली. कोकोनाडा कॉंग्रेस संपवून ज्यावेळी मी परत फिरलो त्यावेळी. किंवा ओढवून जबाबदारी आपल्या शिरावर घेतली आहे याची मला जाणीव होती. सगेत एकत्र जमून हरावे करावे करण्याचे सारे असेते, विशेषतः स्वयंसेवक संघटन संबंधी अनाभिज्ञ असलेल्या आम्ही सर्व जणांनी कल्पना प्रत्यक्ष कृतीत कितीं व कशा तऱ्हेने शक्यतेच्या ह्या प्रश्नाचे होता. पुष्कळ प्रसंगी ~~आम्हाला वेड्यात~~ ठरावा, ~~आम्ही~~ ~~दवे~~ ~~यांना~~ ~~फक्त~~ त्यातील हेतूकडेच लक्ष देवून कार्य करावयाचे असते. दला संबंधीही मला तेच धोरण स्वीकारण्या शिवाय गत्यंतर नव्हते. आखिल भारतीय स्वयंसेवक परिषदेने, ठराव आणले आधारे व कार्य कसे स्वरूपाचे होते. त्या ठरावांची पूर्ती करण्याची जबाबदारी माझ्यावर सोपविली होती.

आमच्या पुढील काम स्वरूपाचे दुहेरी चे होते

१. देशांत अस्तित्वात असलेल्या निरनिराळ्या स्वयंसेवक

संघटनांची जंगी तयारी करून त्यांच्याशी पत्रव्यवहार करणे.

२. Formulating Bonus प्रांतोप्रांती सेवादल बोर्ड स्थापन करून शक्य असेल तेथे दलाची

. To open a central train camp in order to see that there courses are uniform organisation & that there is uniformity in training पथके उभी करणे व त्यांना शिक्षण देणे. ३ शिक्षणा मध्ये व कार्या एकसूत्रीपणा व सारखेपणा राहण्याकरता निरनिराळ्या प्रांतां तील दल कार्यकर्ते व शिक्षक यांना शिबिरांत काही दिवस एकत्र शिक्षण देण्याची व्यवस्था करणे. यासाठी म्हणून एक मध्यवर्ती

) To train teachers & by teachers selected propagate methods शिक्षण केंद्र उघडणे. ४ प्रांतोप्रांती दौरा काढून व्याख्याने, चर्चा, पत्र

) To create volunteer ke active &

) to collect the necessary funds के द्वारे दलाच्या कार्याची माहिती लोकांना देणे. ५ स्वयंसेवक वाङ्मय तयार करणे. ६ या सर्व कार्याकरता पैसा जमा करणे.

पैकी पहिल्याचा उद्देश हिंदुस्थानातील सर्व राष्ट्रीय स्वयंसेवक संघटना एकछत्री अमलाखाली आणून त्या द्वारे व प्रगतीशील कार्यक्रम करणे हा होता. या कार्यात मुख्य अडचण म्हणजे या सर्व संघटना पुढीलप्रमाणे विचारात असून जो आपला वैशिष्ट्य कायम ठेवण्याचा प्रयत्न करीत होता, व त्यात राष्ट्रीयपणा व्यक्ति माहात्म्य जास्त प्रमाणात होते पण प्रत्येक संघटनेस अंतर्व्यवस्थेत संपूर्ण स्वातंत्र्य देऊन या संस्था गोळा घेण्याचे धोरण प्रथम पासून ठेवले लागले. जवान गोष्टी किती ही चांगल्या असल्या तरी पूर्वी त्या सवयी पडून गेल्या होत्या, कार्यकर्त्यांच्या डोक्यांत ज्या ज-या जोड कल्पना मुळ धरून होत्या त्या एकदम काढून टाकणे शक्यच नव्हते. हळूहळूच त्यांचा उच्छेद होणार होता, या मुळे 'सुराज्याची पायरी' म्हणजेच प्रथम भाग होय.

दुसरी गोष्ट म्हणजे प्रांतोप्रांती सेवादल बोर्ड स्थापन करणे. प्रथमतः या विषयांत लक्ष घालणारे लोक कमी; व या विषयाची माहिती असणारे त्याहूनही कमी, अशा स्थितीत प्रांतोप्रांती बोर्ड स्थापन करून ते लोक कार्य-

कारी करावयास लावणे ओढ कठीणच होते. कोणाला मारून मुटकून, कोणाला आंगावरून गोंजारून घोड्यावर बसवले तरी ते खाली पडण्याची भीति होतीच. एका हातानें त्यांचा तोल सांभाळून दुसऱ्या हाताने त्यांच्या करवी त्यांचे घोडे चालवण्याचे दुहेरी काम होते. त्यातले त्यांत विशेष लक्षांत ठेवण्याचा गोष्ट म्हणजे निरनिराळ्या प्रांतांचे अभिमान जागा झालेला, स्वयंसेवक चटकन दुसऱ्या एका प्रांतातून आली, इतकेच नाहीं तर तो एका विशिष्ट व्यक्तीकडून आली म्हणूनच त्याचा आधार अगर सहानुभूति दाखवावयाची नाहीं असे काहीं व्यक्तींचे व त्यामुळे प्रांतांचे घोरणच ठरल्यासारखे दिसत होते. पण कांग्रेस कमिट्यांनी पंच व्यवस्था करावी तर पत्रांनी उत्तर पाठवण्या इतके हे काम कांहीं प्रांतिक कॉ. कमिट्या व इतर जबाबदार पुढारी यांच्या कडून झाले नाहीं; तरी एकदरीत इतर प्रांतांना स्वयंसेवक संघटनेचे महत्व न-त्याच प्रांतांना पटले, व त्यांनी दक्षता राखण्याकरिता बोडर वर जमावबंदीच्या सभारादा बद्दल ही अशीच अडचण पडली. असे एकाला कोडवर घेतले तर दुसरा नाराज होई, व दुसऱ्याला घेतले तर तिसरा राजीनामा देण्यास तयार होई. पुन्हा मुख्य कोण या बद्दल रक्तबंबाळ होई तो निराळाच. अर्थात ही पूर्वस्थिती होती. आज परिस्थिति पुष्कळच सुधारलेली आहे.

तिसरे कार्य म्हणजे शिक्षण देणे. दल जवळ शिक्षण घेतलेले असे स्वतःचे असे काहीच नव्हते. याकरता निरनिराळ्या व्यायाम शाळा, स्काऊटिंग, वगैरे मार्फत शिक्षण घेतलेल्या व दक्षता सांगोपांग शिकलेल्या लोकांचाच उपयोग करून घेण्या शिवाय गत्यंतर नव्हते.

फक्त त्यांना दलाच्या विशिष्ट तत्त्वांची, कार्यपद्धतीची व ध्येय
रचनेची जाणीव करून देणे असेच होते या करता दलांत जे प्रथम
दाखल होतात त्यांना शिक्षण देण्याच्या दृष्टीने दलाचे शिक्षण
शिबिरे चालवण्यास सुरवात केली. एकमेकां बद्दल ओढ व
आपुलकीपणा उत्पन्न होवून राष्ट्रकार्याचे व बंधुभावाचे कौटुंबिक
स्वरूपात एकत्र राहिल्या शिवाय व्यक्तींचे स्वभाव जुळणे
शक्य होता कामा नये. व सामाजिक जीवन व शिस्त यांचे
महत्व पटवता येणार नाही. या करता शिबिरातच शिक्षण
देण्याचा दलाचा प्रथम पासून यत्न होता व शिबिरात शिक्षण घेतल्या
शिवाय कोणालाही शिक्षण क्रम सफल असा समजले जात न.
से कारण शिबिरांत मिळणारा अनुभव हा खरोखर अमोलच असे.
जरी शिबिरात शिक्षण घेतल्या मुळे कित्येक तरुणांच्या
जीवनांत क्रांती झाली आहे व त्यांना निराळे वळण
लागले आहे. शिक्षण शिबिरांतच देण्याचा दलाचा जोर होता
कारण हेतू हा दलाचा शिक्षण-शिबिर चालवण्याचा फक्त होता
वाढीस लागले की तितका कार्यकारी अनुभव त्यांचे व कोणाचे
ही स्वरूप आले. आज अनुभवाने आम्ही असे म्हणू शकतो
की कोणतेही शिबिर चालवण्याचे काम दल कार्य-
कर्त्यांना उत्तम करू शकेल. हे शिक्षण शिबिरे काही मर्यादे
प्रमाण एक आठवडा दोन आठवड्यांचे व सोईनुसार पंधरा आठवडे
अथवा दिवसांचे असावे. प्रथम प्रथम उघड्यांत आलेल्या
शिबिरांत अत्यंत कडक शिस्त, आज्ञाधारकपणा, सहनशीलता
सहन-शक्ती वाढवणे व हाल अपेष्टा सहन करण्याची या
दृष्टीने शारीरिक श्रम व कष्ट, कोणतेही हलके काम करण्ण
ची तयारी, यांवरील भर व आग्रह इत्यादि गोष्टींव-

~~आपल्या~~ आपल्या ।।

परंतु ~~आपला~~ तोडातून व आपला पोरातून च तो बाहेर पड-
~~ली~~ पाहिजे अशी ~~याची~~ महत्वाकांक्षा असते. अमुक माणसा
कादंबरी
तून अगर अमुक एका व्यक्तीकडून लिहिलेली कल्पना-
चमत्कार - कितीही पांगळी असली तरी ती आपली

Keen Provincialism & the desire that there must be the originality of your head-idea first of all

नव्हे व त्यापेक्षा बरीच कल्पना अगर चमत्कार काढल्या
शिवाय या पाहिल्या कल्पनेला मूर्त स्वरूप येणू शकत
च नाही असा कांहींनी जणू विडाच उचलेला असतो. इतक्या अडचणीतूनही दलानें मार्ग काढला व
त्यास थोड्याच काळात मूर्त स्वरूप प्राप्त झाले

स्वयंसेवक संघटनेचा प्रारंभ तयार करण्याच्या
दृष्टीनें मी (व्हॉलंटियर) मासिकास सुरवात केली. तसेच
V. Lenin's letter to a friend in which he outlines his plan to start Iskra

सेवादलावर कांहीं लहान चोपडीं मी प्रसिद्ध केलीं होतीं. दल
संघटना व शिक्षण यांची संपूर्ण माहिती देणारे दल
गीतें तयार करण्याची कल्पना मात्र अमलांत
ण्या पूर्वीच दलें बेकायदेशीर ठरलें.

मी जन्मजात भिक्षेकरी ओह. आजपर्यंत ज्या
ज्या चळवळी मी केल्या त्या लोकांजवळून पैसे घेऊ
केल्या. ~~दलाच्या~~ व्हॉलंटियर मासिकाचा पूर्व ~~जन्मजन्मांतरीचा~~ पेशा कारण
दलाच्या इतर हीं कार्याकरतां ~~मला~~ लोकांकडे
व इतरत्र, ~~काम करतां~~ पदोपदी हात पसारण्याचा प्रसंग
येई
माझ्यावर ~~आला~~ ~~कारण पैसा गोळाचे हे कार्य होणेस~~
~~जड जाई~~. सार्वजनिक कार्यात पैशा बद्दलचा अनुभव फटू
नेहमीच
~~दुर्दैवाने~~ कमी
असतो, तो ~~मी पुन्हा~~ न सांगणेच बरे असे

स्वयंसेवक संघटन व माझा अनुभव

प्र. ४

१ संघटनेच्या व कार्याची माहिती द्या तसेच कार्यक्रम
द्वारा या संस्थेचा प्रयोग करून पाहण्यासाठी सेवादारांची
ही संस्था माहिती तसेच मागे ज्या ज्या नवीन
ही सुलभ्या त्या गोष्टींची ~~संस्था~~ चेतनाता व क्रियेत
१ प्रथम सेवादलाचा प्रयोग करून पाहून दरम्यान हरे
रे पाहिजे तरे सेवादल ही संस्था कार्यक्रमांची गरजी
प्रयोग करणारी तरी कार्यक्रम स्वरूपात गाव पातळीवर
होत आहे तसे. पुढे मागे तिचे स्वरूप विस्तृत
रूपाने इतके मोठे होत नेहमी वाढत होईल गरजे
तर १९४७-४८ साली ~~ये~~ सेवादल ही मोठी संस्था
व संपूर्ण सोयीने युक्त होती आजच्या सारखी
नाही तरी प्रयोग करणारी संस्था होती. प्रयोग करणारे
कार्यक्रम सोडून प्रत्यक्ष संघटन शिबिरे व वर्ग
करण्याचा पाहिजे प्रयोग कार्यक्रमाचे वेळापत्रक
कॉलेजच्या वेळी करण्यात आली. वेळापत्रक नेहमी
आधीच्या सरकार ने स्वयंसेवक व कार्यकारी
पुरवून स्वयंसेवक विभागाच्या कार्यशिबिरे सर्व
सेवादलाच्या कार्यक्रम विभागाने
आपल्यावरी घेतली.

राष्ट्रीय स्वयंसेवा आपत्तिव्यवस्थापनाकरिता व्यवस्थित स्वयंसेवकांचे जाळे तयार व त्या माध्यमातून स्वयंसेवा करणारे टीम. स्वयंसेवकांची संख्या अधिक असणे गरजेचे आहे आणि आपत्ती व्यवस्थापनाची संरचना अधिक मजबूत करण्यासाठी स्वयंसेवकांचे योगदान अत्यंत महत्वाचे आहे. स्वयंसेवकांनी यशस्वी रित्या पार पाडून स्वयंसेवक धोरणांचे, कार्यक्रमांचे व संकल्पनांचा आदर राखतात त्यांच्यामध्ये सकारात्मक दृष्टिकोन तयार होतो. त्या ज्या गोष्टी आपल्या परिसरातून, व्यवस्थापनातून शिकतो, व वर्गातल्यापेक्षा वेगळ्या शिकतो त्या अनुभवांचा करून हा दृष्टिकोन तयार होतो. हे, कार्यपद्धती व कार्यक्रमांचे यांचे परिणाम वेळ होतो. या परिणामातून शिकण्या समजून घेतल्याने आपत्ती व्यवस्थापनाचे टीम तयार होते. यात पदाधिकारी ~~यांची~~ यांची ही कोणते हस्तक्षेप होत नाही. बेकायदेशीर येथील स्वयंसेवकांचे संघटनेवर व कार्यावर कोणतेही दुष्परिणाम न करता उलट वृद्धिंगत करण्यासाठी सुरुवात केली गेली (या संघटनेचे व कार्याचे आधारित मार्ग समाधान वाटते नाही. कारण आपत्ती व्यवस्थापन कल्पना पक्की झाली ~~आणि~~ कार्यक्षमतेने ~~केली~~ अंमलात आणू

I know that we have to work

शक्यता यांना जोपर्यंत आम्हास होती. सर्व
कलाकृती पूर्णपणे अमलात येण्यापूर्वी तरी वेळोवेळी
अडचणी असणे तरी बऱ्याच गोष्टी व्यवस्थित
योगायोगाने तपासून घेण्याची करण्याची दक्षता घेतली
जाणे असल्याने या प्रयोगाचे वेळीच
"~~शीतावरून~~ भाताची परीक्षा" या न्यायाने
स्वयंस्फूर्तीचे मडक्याची वृत्ती एकदम लक्षात
पुढील ~~येतील~~ मते व ~~अडचणी~~ अडचणी कारण आहेत,
कोणत्या स्वरूपात आहेत यांची कल्पना
आम्हास येऊन त्याप्रमाणे (यांची अपूर्व अडचणी
स्वरूपात स्वरूपात होत्या:-

पहिले अडचण म्हणजे स्वागत
गाणे कोणी पुढारी व आम्ही दान स्वयंसेवक
संस्थेचा व कोणी याच्या सूक्ष्म न्यूनत्व
करून होता नाही या संघटनेस संघटना
देऊन इतके (~~स्वयंसेवी संस्थेचे स्वरूप~~
~~संस्थेचे पदाधिकारी व सभासद स्वयंसेवी संस्थेचे~~
~~पदाधिकारी असावे~~) महत्त्व देत होते. तरी ते
जर्मन कार्यालय पडेल ते काम करण्याची
तयारी दर्शविली करण्या करता देवळेगाव
गढी गावातील रहिवासी देऊन इच्छेने
होते. यामुळे काम जो स्वयंसेवक

पाहिजे होता, तो उत्साही व स्वयस्फूर्त
कार्यकर्ता पाहिजे, ज्याला आपलेला कार्यकर्ता
"हमाली" म्हणून नाही तर "कर्तव्य" म्हणून
~~करावयाचे~~ कार्य आहे, तो कार्यासाठी स्वतः
सोसीकडे व कामाच्या अधिक उत्पादनाकडे
न बघता मन लावून व आग्रह सोडून काम
करीत असला पाहिजे होता तर त्यातून, पुढे
ते व सोबतचे ते काम करणारे सगळे काम
पाहिजे होते. मग या राष्ट्रीय संस्थेच्या
आधिवेशनाच्या तारखांना पहिले दिवशी व शेवटचे
काम करे करावे याचे शिक्षण व अनुभव
व्यवस्थेची संधी साधून काही कार्यक्रम कार्यकर्ते
उत्पन्न करावयाचे होते तर त्याला फक्त कार्यक्रम
वेळेवर पार पाडावयाचे होते. मग ही हुर्ड
फुकटची कार्यकर्ते होती. त्यांची फक्त
आधिवेशनावर होती मग त्या ऐवजी
दुसरे या आधिवेशनात काही तासांचे
लोकांना प्रशिक्षण (Training) देणे
गरजेचे व या करता आधिवेशनाचे
दोन तीन किंवा सोयीचे स्वयंसेवकांचे या
कार्यालयी काही तासांचे शक्ती स्वयंसेवी
पद्धती तर ही सभा पाहिजे होती.

आणा स्वयंसेवकांचे ऐवजी उद्योगपती व्यापार
लोकांचे रोजगार काढून घेण्याचा कट करून थोडया
व्यक्तींचे कार्य उद्योगपतींचे होते. सामान्य
कोणतेही धंदा सुशिक्षित धंदा असेल अशिक्षित
धंदा नागरिक धंदा असेल डोंगरदेवा. परंतु
"मजूरांची" कल्पना बाजूस देवा. यांना शिक्षण
(Training). दया व राष्ट्र कार्यक्रमा उच्च
देऊन कोटीत सरकार (संस्था काढून/काम करून द्यावी
असे काहीतरी घडणे होते. याचे दृष्टीने कर्मचारी
आधिवेशनाचे वेळी सुद्धा एक मागणी रोजगारी
उभी करण्याबद्दल की आली. परंतु परंतु विचारात घेतली
नाही कारण, नाही नेते की आमदार की
आणि शेतकरी मजूर ! बेकारांचा
आधिवेशनात करणार मग शेतकरी मजूर होणार
काही थोडया गरिबांना आणि विद्यार्थ्यांचे
संघटनेचे मजूर नेते होते. पण राष्ट्रीय पातळीवर
आपण पहातोच बहुसंख्यांक व्यक्तींचे आपले
उपजीविका - रोजी नेते मजूर पाहिजे होते. ते
ते नाही या आधिवेशनाच्या संघटना पुरेपूर
आपली ओळख तयार करून शकले असते.

मतदारांचे उमेदवार होतील. आधीवेशनाचे संपल्यानंतर आमसभेपर्यंत दरम्यान जाहीर सभेतून "दोन दिवस सभेला गेलो. आधीवेशनाचे सरकारची आणि, येणे वेळेवर" असे गोंडाने मुलाने जाणारे बाजारबुणगे मला नेथे जमवावेसे वाटले नाहीत, तर राष्ट्रकार्यकर्ती व लोकाग्रही आवश्यक हितचिंतकांचे "आवश्यक मार्गदर्शन" संघटनेचे आडवे-उभे गोंडे परस्पर राजकीय आणि संघटनेचे ~~संघटनेचे~~ मला पाहिजे होते. आमच्या या कार्यक्रमाचे मूळ ~~प्रेरणा~~ हितचिंतकांचे बहुमोल असलेले आधीवेशनाचे स्वयंसेवकांचे संघटन व कार्य आमच्या समाधानाचे करू शकले नाही. परंतु आमच्या अनुभवाचे ~~प्रेरणा~~ हा प्रयोग इतर ~~पुढचे~~ संस्था हितचिंतकांचे आवश्यक/असलेले मार्गदर्शन करण्याचा वाटतो.

आधीवेशनाचे काम करणारे सर्व स्वयंसेवकांचे निरोप आश्रमाचे

शेतीच्या कामांचे / नांगरणी पेरणी व जनावरांची
जबाबदारीची कामे पडणार असल्याने
आपला विद्यार्थी शिक्षण थांबवे हि शिक्षणाची
मूळ योजना. आर्थिक हानीसाठी काही
मुले जरी Co-op स्वयंसेवक नागरीकांचा
हा आदर्श. ~~इनके स्वयंसेवक~~ शिक्षण देऊन
इनके स्वयंसेवक
तयार. करण्यासाठी वरील वेळ जगातील मूलभूत
डिसेंबरमध्ये कॉंग्रेस होणे जरी जून पासून
तयारीचे करण्यासाठी सुरवात केली व ऑक्टो-
बर मूलभूत एका तुकडीचे शिक्षण संपवून
(मागील प्रमाणे) स्वतंत्र तुकडी तयार
तयार करावी या दृष्टीने शिक्षण देण्याचा
उपक्रम सुरू केला. ~~शिक्षण~~ ~~संस्था~~
शिबिरातील काही शिक्षकांचा व शारीरिक
शो शिक्षकांचा, जीवनकार्य तरुणांमधील स्वयंसेवकांचे
कार्यविषयक विशेषतः या संस्कारच्या शिक्षणाविषयी
अनास्था आपणांवरची विद्यार्थी जाऊन
"ऑटोमॉटियर" होणे थांबे. ही बाजूबाजू
स्वतंत्र व इतर काही अनास्था कारणांचे

नितके स्वयंसेवक शिक्षण घेण्यास हुई
यावयास पाहिजे तोच नितके आज नाहीत.
काँग्रेस अधिवेशनाला "पी हळद की हो गोरी"
या धर्तीचे "धाक पोवाडे कुणी ?
स्वयंसेवक" या पद्धतीचे आत्मस्फूर्त
~~[illegible]~~ स्वयंसेवक
~~[illegible]~~ हवे. परंतु या
मनोवृत्तीला बळावणे अधिवेशनाधिकाऱ्यांच्या
लगाम घालण्यास ही तुलना केली. बळावणे
संघटना साठी या अपेक्षित हेतू साध्य
असल्याने तेथे नितक्या कडक शिस्तीची
ही वानू शकता नितक्या कडक शिस्तीची
या पुढील अधिवेशनाच्या वाटचालीत सर्व संघ
नष्टते. ज्या ज्या ठिकाणी स्वयंसेवक
संघटना ~~[illegible]~~ अपेक्षित त्याची त्यांनी
तेथे दूर कारणा बरोबर वरील कारणांची
आठवण असल्याने सर्व आढळून
आले आहे. तीन गोष्टी अनुभवाने आणखी
कोठे लोकांना व पुढाऱ्यांना पटू लागली
~~[illegible]~~ तरी ~~[illegible]~~ व्यवहारात उपयोग
झाला असे ही पुस्तक लिहिणारी ~~[illegible]~~
हेतू साधे हे दर्शवि ~~[illegible]~~ होय!

निर्णय व्यापक व परिणामकारक होण्यासाठी त्यांनी
जो जास्तीत जास्त पुरावा गोळा करता येईल. सर्व
दृष्टीकोनातून असत्या सत्यता ~~सत्यता~~ तपासणे
कोणतेही कार्य सुरक्षित मार्गावरून जाईल. कार्य
सुरक्षित मार्गावरून जाण्यासाठी ~~ही~~ सत्यता तपासणे
यंत्र उपयोगी पडते. त्याचे संचलन होण्यासाठी
हे यंत्र नेहमीच निर्दोष असले पाहिजे.
कितीही मोठी चौकशी व विचारविनिमय
ते उपयोगी पडेल. या यंत्राला कोठे ठरविले
व खोटी माहिती पाठविली. (या खोटी माहितीचे
काम करणाऱ्या) स्पष्ट दिसून येणारी.
सोपवलेल्या यंत्रावर दैनंदिन ते टेस्ट
करणे. शिवाय बाजारातील विक्रयावरून येणारी
माहिती. स्वयंसेवक संघटना यांचे होणारे
चांगले संबंध यांचा निर्णयी
यंत्रणेसाठी मोठा उपयोग होतो. निर्णयी
यंत्राच्या निर्णयक्षमता करोबार असलेल्या
दुकानदारांचा ~~असलेल्या~~ असतो. यामुळे हे यंत्र
फारच काळजीपूर्वक व तीक्ष्णबुद्धीने
गोष्टींचा विचार करूनच उपयोग करावे लागते
व ते बरोबर चालते की नाही याची खात्री

स्वयंसेवक करण्यासंबंधी विशेष
माहिती पत्रक

शेवगावच्या आधिवेशनांत
दोन्ही अडचणी आपल्या पुढे आल्या.
आधिवेशनाकरितां ~~मी~~ स्वयंसेवक
संघटनेचे यंत्र उभे करावयाचे होते.
(या यंत्राचे सर्व भाग अर्थात् लोक सिद्धांतावर
~~ने~~ चालून यंत्र उभे करण्यासाठी, यासाठी
दोघांचा ~~पुरेसा~~ कार्य विभाग झाला
~~नवीन~~ आहे. स्वयंसेवकांचे नांवनोंदणी पुस्तकांचा पण पुढीलप्रमाणे
सर्वांवरोबर / दिवसा गेलीच नाही. यांत उभे
करावयाचे झाल्यास त्याचे निदान सर्व
भाग तरी तातडीने असावयास पाहिजेत
परंतु आधिवेशन सुरु होई पर्यंत आपल्या
स्वयंसेवकांनाच पुरेसा भाग पडला.
कारण आधिवेशनानंतर आधिवेशनाची
संपण्याची दिवसा अपेक्षा. स्वयंसेवक
आधिवेशनाच्या
घेतले गेले महिने. या पहाणीत / स्वयंसेवक विभाग
संघटना, ही संघटना ~~पूर्वी~~ ~~पूर्वी~~ ~~पूर्वी~~
दोन्ही दोन्ही आवश्यक ~~आहे~~ आहे.

सुहास
बेटगावेकर यांनी स्वतः अस्तानाही स्वयंसेवक
म्हणून जगभर (याबद्दल आपल्याला
माहितीही व संबंध होण्याच्या दृष्टीने
"विजयनगरात" स्वयंसेवकांनी
जमीनीच्या तारेवर माझ्या इच्छेविरुद्ध
मला लाईटिंगमास्तरचा रुबाब मंडपात
घ्यायला लावल्याबद्दल बद्दलचे आठ
पडले. (अशुद्ध स्वयंसेवक संबंधातील
आठवणी — सर्व प्रसंगांचा उल्लेख
व (यांना पाहिजे असलेले तपशील
राहिलेले नाही

आंधळेकरांच्या स्वागताला
हा स्वयंसेवक संबंधातील बरोबर
कारणाने आपण तरी (यांनी) ओळखावा
स्वयंसिद्ध कधीच पाहिजे नसतो.
स्वयंसेवक नेहरूंच्यात, (यांना इंदिरा
देण्यात, स्वयंसेवक आंधळेकरांनीच पूर्वी
पासून कोणी दिवसरात्र एकनिष्ठ जगदीश
आंधळेकरांना (यांच्याकडून काही

करण्यात येणाऱ्या या वेगवेगळ्या
विचार व विधीसाठी कोणत्याही स्वायत्त
संस्थांने ~~[illegible]~~ अंतर्गत ~~[illegible]~~
~~स्वयंस्वतंत्र अनुदानाचे~~ ~~[illegible]~~
~~[illegible]~~ ~~[illegible]~~ स्वतंत्र
~~[illegible]~~ ~~[illegible]~~ भारत ~~[illegible]~~
अशासकीय संस्था व
संस्थांनी भारत भरत स्वायत्त
संस्थांना ~~[illegible]~~ ~~[illegible]~~
~~[illegible]~~ विचार करण्यात येईल
असा वाटतो

स्वयंसेवक संघटन व माझे अनुभव

लेखांक ५ वा

राष्ट्रातील सुप्तशक्ति जागृत करावयाची हा संघ स्थापनेतील माझा उद्देश होता. त्या शक्तीचा उपयोग करून घेण्याचे कार्य मी तत्कालीन पुढाऱ्यावर सोपविले होते. त्या शक्तीचा कसा व केव्हा उपयोग करावा ही गोष्ट मी कधीच ठरविली नाही. कारण ते माझे जीवित कार्य मानले नाही. मी "ऑर्गनायझर" आहे पुढारी नाही. पुढारी होण्याची मी कधी इच्छा केली नाही आणि महत्त्वाकांक्षा धरली नाही. त्या शक्तीचा जागृत करावा व कोठे उपयोग करून घ्यावा याची बरोबर कल्पना असलेले माझ्या केवळ बोटावर मोजण्या इतकेच पुढारी आमच्यात आहेत. (आवश्यकतेनुसार असे माझी बालंबाल खात्री आहे की असा [illegible] या शक्तीचा

राष्ट्रीय आणीबाणीच्या अंतर्गत योग्य
उपयोग ~~होणार~~ ~~अशी~~ (या शक्तिच्या जोरावरच
तो पुढारी राष्ट्रीय स्वातंत्र्याचा ~~लढा~~ विकास
करू शकेल. ~~ही~~ प्रतिक्रियावादी हीच गोष्ट सांगून
~~देशाची आणीबाणी~~ वर्तमान व भूत यांचा
~~असे संकट~~ तर मार्ग मग असे दुःखाने
भूतार्थ लागतो की या शक्तिचा उपयोग
कसा करून घ्यावा, या ऐवजी दुष्काळ
पुढाऱ्यांनी व काँग्रेस कमिटयांनी दुर्लक्ष
केलेले आहे. आडपडदा सोडून बोलायचे
भूतार्थ सेवादल स्वयंसेवक अगर इतर
कोणतेही स्वयंसेवक यांनी आपापली
कोणती रचनात्मक कार्ये चालू करावी
याची रेडिओ यांचा विचार करण्याची
या संस्था आपल्या कुमकेची सेवा करणे
राहिले व आपत्तीचे तोंडाने (या कुठे
जावयाचे याचा विचार व स्वतंत्र
आज्ञापत्रिका करण्याची आहे. ही कुमक
~~केवळ~~ निखळ राष्ट्रीय सभेची असली
पाहिजे कोणी विचार वाल्यांचे

कारण बऱ्हाणपूर येथील नगरपालिका
मुख्यत्वे वाईट वाटले. इतर संघटना
सोडून सेवादलाबद्दल विचारले असता
पं. नेहरूंनी, मा. शौकत अली/ यांनी
सारख्या इतक्या अल्पशिक्षित तरुण
पोरांच्या स्वयंसेवकी वृत्तीचे
आणि सेवादल ही संस्था काँग्रेसची
आहे असे सांगून व सामोरील अनेक
काँग्रेस संघटनांचे अधिकारी व पुढारी
यांची नावे आणली. मुलाखतीस सुरुवात
झाल्यावर लक्षात आले की विचारलेल्या
संघटना मुख्यत्वे राजकीय होत्या. मा.
शौकत अली, मा. सरोजिनी यांनी
अ. भा. स्वयंसेवक परिषदेच्या
अधिवेशनात "सेवादलाला
सामाजिक दारिद्र्याचा आधार आहे"
असे ऐकले होते. त्यांनी स्वतःहून
पत्र लिहून सेवादलाचे संघटन
तुमच्या गावी करावे असे
सुचवले गेले.

प्रत्यक्ष अप्रत्यक्ष

दंगा विरुद्ध [illegible]

निरोधी राहू आरोप करण्यात येत असे
व्यापारी दुकानदार ही मालकी कारणांची संस्था
आहे (२) व्यापार नोकरी शेती व इतर
यावर मर [illegible] असतो
तो आहे सावरी नाही (३) कायदेशीर
प्रकारचे नियम व विशिष्ट [illegible]
नागरिक शेजारी राज्यांची दुकानदारी संघटना
[illegible] न्यायालय
[illegible] [illegible] [illegible] दाखवणे
नागरिक (४) व्यापार इतर दुकानांचे विक्रेते
करून दुकानदार स्वयंसेवक व कर्मचारी
दुकानदार दुकानदारांचे मालक [illegible]
या [illegible] नोकरदार [illegible]
उत्पादन आयातही करण्यास मदत
पहाणे नाही. (५) कामगार [illegible]
देणाऱ्या नवीन मालक असून ते [illegible]
रचना एक कार्यक्रम नेहमी [illegible]
करणारा (७) रक्षक व मदत यावर व्यापार
विक्रेते करून कार्यालय, शाळा व [illegible]
यावरून [illegible] [illegible] [illegible] करून

~~अर्जुनाच्या मुलाचे~~ वर्तन आणि असत्य
~~आहे~~ ~~दिसते~~ त्यांचे ~~निरीक्षण आहे.~~

कोणे प्रकारचे अनैतिक आरोप ~~या अनैतिक होत.~~
~~होईल~~ करीत पैकी कोणते खरे आहेत.
ते मी मान्यपणे कबूल करतो. परंतु
मी सर्व ज्या हेतूने करण्यात येतात त्या
हेतूकडे पाहून उत्तर द्यावयाचे म्हणजे ते
सर्व चुकीचे आहेत असे म्हणावे लागेल.
ते कसे चुकीचे आहेत हे थोडक्यात
व्यवस्थापनातून, शेतीतून व खाजगी जीवनी
संगीताची एकही संधी मी ~~वाया~~ जाऊ
दिली नाही. परंतु सर्व कुटुंबातील
माझे म्हणणे स्वतः मांडूनही मी कुणा
कुटुंबी एक एक गोष्ट कुटे आहे
असतो त्यांची मी पर्वा केली नाही. कारण
जो समजून घेण्याचा उद्देशाने आला आहे
त्याचे समाधान करता येते परंतु
समजून घ्यावयाचेच नाही या उद्देशाने
आलेल्याचे समाधान कसे होणार?

करता येणार नाही. निवडलेल्याचा मागे
करता येते परंतु निवडलेल्याचे सोंग
घेणाऱ्यास मागे करता येत नाही.

सेवादलाची भूमिका काय होती हे
पुन्हा पुन्हा सांगण्याची जरूरी नाही. इंग्रजांनी
~~[illegible]~~ कायदेशीर तो स्वतः झालेली आहे.
हिंदू-मुस्लीम अस्वस्थता हिंदू संघटना व
काँग्रेस संघटना यांचे परस्पर संबंध यांची
आहेत व ते सर्व असावेत याबद्दल बरेच
गैरसमज झालेले होते. त्यावर चर्चा
बरीच झाली होती. हिंदूंची संघटना व
मुस्लीम संघटना हातात घेऊन हे
विषय सोडवायचे. त्याच्या कार्यपद्धतीत
व काँग्रेस कमेटयांच्या कार्यपद्धतीत
फरक असणे संभवनीय होते. एवढेच
नव्हे तर काँग्रेसमध्ये आपसात हेवेदावे होते. दलाने ही बाजू
पाहून सरकारी धर्तीवर अस्वस्थ
अधिकारी (Executive) संस्था होती

नगर काँग्रेस ही "सिविक" (Civic)
सेवा आहे. दैनंदिन सर्व प्रशासन
कुरण्य कचेरीतून हुकूम सोडणे व
कोणतीही गोष्ट त्यांच्या सभासदांना व
माहितीत करून देणे. ही कार्ये
पूर्वीच्या नगरपालिका काँग्रेस कमिटीच्या
पसंत पडली नाही. दैनंदिन पर्यवेक्षण
ही जबाबदारी स्थानिक काँग्रेस
कमिटीच्या सभासद हुकूमशाही स्वरूपाची
असावी असे त्यांचे मत होते. त्यांच्या
व्यवहाराच्या दृष्टीने ते
बरोबर असले तरी [illegible]
स्थानिक पर्यवेक्षण स्थानिक काँग्रेस
कमिटीच्या तहत्या खाली सार्वजनिक
सोयी व्हाव्यात, कार्यक्रमांचा दर्जा
व वेगवेगळ्या सेवांतील स्थानिक
अधिकाऱ्यांचे [illegible] हुकूमशाही
पद्धतीने वरिष्ठांच्या संमतीने अधीन
होते पण [illegible] नगर अनुभवी असल्याने

या दृष्टीने
शिक्षणाधिकाऱ्यांचे स्थानिक आणि राज्य स्तरावरील
कार्यालय स्थानिक पातळीवरील पर्यवेक्षण
कार्यालयाचे, होते. ~~शिक्षण संस्थांना~~ ~~भेटी~~ देणे
व्यापक आणि व सखोल असणे गरजेचे नाही.
शिक्षकांना योग्य मार्गदर्शनाची तसेच पालकांची
~~आहे~~ ~~शैक्षणिक~~ ~~आकृतीबंध~~ देखील
गरज असते. दृष्टीने शाळेची स्वच्छता
~~वर्ग~~ ~~दिवस~~ पाहणे यासाठी ~~आवश्यक~~
दिवस, ~~आणि~~ शाळेतील आजूबाजूचे
परिसर स्वच्छ असणे आवश्यक आहे.
पर्यावरण चांगले असण्यासाठी
मुलांचे ~~चांगले~~ चांगले आरोग्य
असणे आवश्यक आहे तसेच
शैक्षणिक आणि आरोग्याची
सवय ~~हात~~ लहान वयातच लावणे
आवश्यक आहे. विशेष गरज असणाऱ्या
~~दृष्टी~~ ~~मुले~~ ~~पर्यवेक्षण~~ मुलांचे पर्यवेक्षण
कार्यालयाचे ~~प्रमुख~~ ~~कार्यालय~~ ~~व~~ ~~शैक्षणिक~~ ~~व~~ ~~कार्यालय~~
कार्यालय असते. ~~शाळा~~ शैक्षणिक व कार्यालयीन
पर्यवेक्षण एकत्रितपणे पर

व स्वयंसेवक संस्था हर प्रांत
मुद्दा उद्देश. वरील कारणांचे व
देशाचे सध्याचे स्वातंत्र्य कॉंग्रेस कमिटीच्या
ज कार्यक्रमाचे त्या हातावर घेतलेले
कार्यक्रम असता. दुसरे ~~कारणाने~~ वरील
धोरण पं. जवाहरलाल नेहरू यांनी अध्यक्ष
अ. भा. स्वयंसेवक परिषदेचे कारण देऊन
स्पष्ट केले होते: "The Volunteer organization
should be subordinate to the Congress and
the All India Congress Committee and the
Working Committee should lay out the policy
and guide the movement. It is also clear
to me that it will be difficult to
maintain discipline amongst the Volunteers
if District and Town Congress Committees
are continuously interfering with their organization
Provincial Congress Committees should guide
and control the Volunteer Organization in
their provinces but that no subordinate
Committee should be empowered to interfere

I am clear that effective All India Coordination with the necessary of one strong and efficient Volunteer Organisation is to be created in India."

"39 सदस्यांची संवादक्ष राष्ट्रीय समन्वय समिती करावी ही पंडितजींची इच्छा होती. त्याप्रमाणे ही व्यवस्था करून दिली. त्यानंतर संस्थेच्या इतिहासाचा अभ्यास केला असता व त्याला त्याला अनुभव आले ते सर्व स्वयंसेवी संस्था राष्ट्रीय पातळीवर संस्था स्वयंसेवी संघटना शोधण्या पाहिजेत परंतु हा सारख्या संस्था काही विशिष्ट मर्यादित क्षेत्रात स्वयंसेवी संघटनांचा जाळून काही समन्वय केंद्र उभारले जावे या सर्व समन्वयकांची केंद्रे काढून टाकली पाहिजेत. समन्वयकांची संख्या संख्याबळ व सर्व-राज्यांच्या असणे हेच अशा संस्थांच्या कार्य-दृष्टीने व प्रगतीचे लक्षण असेल

प्रश्न सुटल्यने आता राष्ट्रपती
पुढाऱ्यांना व काँग्रेस कमेटयांना संविधानाचा
परिपूर्ण जास्त व योग्य उपयोग करून
घेता आला पाहिजे. ~~फक्त~~ हा दोष संविधानाचा
~~नाही~~ ~~नाही~~ नाही. स्वातंत्र्याच्या नवीन
अशा संघटनेची संस्था करता येईल.
पण्याचा याचा बरोबर कल्पना नव्हती.
म्हणजे उलट येऊ असले तरी ते ज्यांच्या
स्वाधीन केले (पण ते काय आहे), त्या
उपयोग करता करून घेता येतो. हे
राजकारणीवरून ते येऊ पण
निरुपयोगी झालेले नाही तर अहंकार
वापर! हिंदुस्थानात राष्ट्रपतीच्या
कोणत्याही राजकीय नवीन संघटनेचा उपयोग केला गेला
नसून कारण १९२० पूर्वीच्या राजकारणाची
तशी परंपरा असली ~~नाही~~ नव्हती.
१९२० साली पासून राष्ट्रीय संघटना ज्यांनी

आगामी वर्षांच्या रचनात्मक
कार्यांचा आराखडा तयार करणे
या वर्षात ते काम संपवण्याचे
धोरण ठेवले या बैठकीत हुकमी
शक्तीची; स्वयंसेवक संघटनेची
जरूर वाटू लागली. जरूर वाटू
लागली तरी त्याची, कार्य-
कर्त्यांची साहजिकच तेवढी तयारी
ता अशांचा सर्व कार्यांचा
कार्यक्रमांचा आढावा घेऊन पुढील
राष्ट्रीय संघर्षाचे सर्वांसाठी कार्यक्रम
परंतु कार्यक्रम ठरवणे आवश्यक होते
कोणत्याही कार्यक्रमाची सुरुवात
करण्यापूर्वी, त्या विभागाची व राज्याची
कार्य-शक्ती, ती सक्षम करण्याचे
त्या मार्गासाठी योग्य तो कार्यक्रम
अंगी बिंबवणे त्यानंतर नक्की ठरवणे
ते आपल्या आराखड्यात घेऊन

लेखन करण्यापूर्वी
त्यासंबंधी पत्रव्यवहार

येरा अपरिचित असतो. दोघेही
वेळात दोघेही काम जबाबदारीने
व शांतपणे शिस्तीचा समाधान मानून
शिस्तीने पूर्ण करणे यात मनुष्याचे एक
प्रकारचे समाधान वाटते. यामुळे आपले
विचार वाढीस लावून सृष्टीच्या सृजनाचे
ही नेहमी मनुष्याच्या कार्य करण्याचे
कार्यक्षमतेचे कारण असते. यशोदरेच्या
(यशो) कार्यक्षमतेचे व व्यक्तिमत्त्वाचे
आपण इथपर्यंत बोलतो. पुढील
जो भाग आहे तो सुद्धा दोघांच्या
(यशो उपोषणाचे व मनुष्यस्वभावाचे
पारिणामांचे दर्शन आणी होणी.
त्यात आपण पुन्हा-पुन्हा व सारखे
सांगत जरतर तो करून करणे
केले गेले असते तर याचे काय
काय झाले असते व कार्यक्षमतेचे
उत्साहही वाढताना दिसला असता.
असा अभ्यासाने मनुष्याचा बहुत
देवो व देव हुशारी वाढ होते

~~काही~~ यात्रे खबरदारी घ्यावी
लागते.

20 वे शतक हे यांत्रिक युग ~~आहे~~ आहे. यंत्रावर कोणाच्या कार्यक्षमता अवलंबून असल्या तरी अपघातास यंत्र दोषी ठरवून त्यातील कार्यक्षमता व दुरुस्ती करण्याचा प्रयत्न मनुष्य दिवसेंदिवस करीत आहे. याला यंत्रे किंवा साधने अपवाद नाही. यांत्रिक साधनांचे कोणतीही अपघातविरहित साधने पहाता असणार परंतु एक गोष्ट मात्र सत्य आहे की अपघातरहित आपणास यांत्रिक सुटका नाही वर वर्णन केलेला संघटनेचा एकच उद्देश आहे की याद्वारे कार्यक्षमता व दुरुस्ती असे मानवी यंत्र तयार करणे यात्रा भोवती आपल्या

÷ १५

आकांक्षा पूर्ण करना चाहें

स्वयंसेवक संघटनेच्या मार्गे अनुभव

~~प्रस्तावना~~ प्रकरण ६ वे.

बेळगावची काँग्रेस संघटनेवर पुढील वर्षातील आखिल भारतीय कार्यकर्ती संघाचे या दृष्टीने आपले लक्ष कानपूर अधिवेशनाकडे लागले. बेळगावच्या अनुभव लोकांनी कानपूर अधिवेशनाकडे "कानपूर अधिवेशन नव्या स्वरूपात मंडळास "व्हालंटियरचा" ऑगस्ट १९२५ च्या अंकातून थोडी सविस्तर व उपयुक्त सूचना केल्या गेल्या (यात पहिली सूचना ही होती की स्वयंसेवक संघटनेचे संघासह हा दिवस कार्यक्रम असावा तर दिवस कार्यक्रमी असावा. स्वयंसेवक संघटनेचे दिवसे (यास दुसरे कोणतेही काम असू नये कारण स्वयंसेवक संघटना म्हणजे थट्टेवर नेण्यासारखी. अगर स्वयंसेवक वर्ग कोणत्याही कामास गोळा नाही. फावल्या वेळात ते इतर कामे करू शकले परंतु स्वयंसेवक संघटनेचा चालणे शक्य नाही. कारण इतर संघटनेत कुशल, निष्ठावंत व थोडक्यात सर्वांचे वर्ग करावी लागते.

स्वयंसेवक संघटनेचा पदोपदी संबंध येतो तो सजीव प्राण्यांशी व त्यातले त्यात ~~[illegible]~~ निरनिराळ्या विचारांच्या, आचारांच्या कल्पनांच्या व्यक्तींशी (हो विकल्या जाणाऱ्यांची - - - मोठी) बांधणारे कार्यकर्त्यांस, फुरसत करीत असणे अत्यंत आहे. तो मोकळा असला पाहिजे. त्याने सारे प्रकारे संघरा गोष्टींची जबाबदारी आपल्या अंगावर घेऊन पण परंतु दुर्दैवाचा गोष्ट ही की जनतेच्या अपेक्षेप्रमाणे स्वागत संदुष्ट या सत्यतेच्या बरोबर विरुद्ध बाजू मृणा आहे, बाजूचे लागले. मृणा. परंतु त्याचा परिणाम फार अपेक्षेप्रमाणे वेगळी वाढते स्वयंसेवकाचे अनुरूप आर्थिक आणि व्यक्तिगत व्यवसायाचे खूपच होतेच शिवाय त्यामुळे इतर ही विरोधकांच्या स्वार्थाचा जबाबदारीने कार स्वीकारावे होते. ~~[illegible]~~ एकाच व्यक्तिने वाहून घेण्याच्या मनोवृत्तीचा अभाव त्यामुळे होतो ~~[illegible]~~ नाही. तर आपल्या दुर्दैवी

~~डिसेंबर पुढचा~~ ५१

-३-

इच्छा नाही पण हिरवा येतो. ५-५० वर्षांचे आजारी आजारी कडे अधिक, चिटणीस कोरे असले म्हणजे ५ मोठ-पणाचे लक्षण समजले जाते परंतु या कामाच्या आपण सर्व संस्थाना कसा फुरसा, करीत आहोत याची जाणीव या थोर मुलांपैकी व्यक्तिना नसते. माझी दुसरी सूचना शिक्षणा संबंधी होती. परंतु मी ज्यावेळी कानपूरला सभा गेलो त्यावेळी तेथील परिस्थिती पाहून मग. आपोआप निराशा झाली. व्या. मारवाड्यांचे बेडगावचे काँग्रेसचे वेळी आम्ही १९०० वर स्वयंसेवक दारुड करून जवळ जवळ ५ उं. स्वयंसेवकांचे शिक्षण पूर्ण करीत आलेले होतो ~~असले~~ त्या मारवाड्यांचे कानपूर येथे फक्त ७ स्वयंसेवक दारुड नेले गेले होते त्याना शिक्षण देणे तर दूरच राहिले परंतु सूचनाकडेही इतरही सूचना दुर्लक्ष पाहून मला फिरून गेलाच. बेडगांवकरांचा ~~मान~~ कानपूर आधीच्या स्वयंसेवक संघटनेचा

आयशस्वी व्हावे.

नागपूरला हिंदुविद्यालयाच्या धडाक्याच्या दोन घरे अत्यंत महत्त्वाचे होते. एक स्वयंसेवक संघटनेचे काम. त्या कामासाठी वाटून घेतलेला वृत्तांत ध्यानात उपाजिविके करता येतही दुसरीकडे तरुण व वेड धाडसीचा लगाम नाही. अशा व्यक्तींचे तालीम. आरंभी अवश्य आहे व दुसरे हे की संघटक पूर्ण हिंदुत्व घेऊन. त्यावर आधारित असावे यासाठी. इकडेच नाही तर त्यांनी हिंदुत्व संघटनेवर कोणतेही अनुभवी व्यक्तींच्या हातरवाली. त्यासाठी काटेकोर अनुभव घेतलेला असला पाहिजे. हे नवख नवख (यांच्या योग्यतेची परिक्षा) अनुभव नसावी पाहिजे. इतर परिक्षाबरोबर यांची सुद्धा तेवढी, तोडीची इतपत ही गोष्ट असणे अवश्य आहे.

नागपूर नंतर गोहत्ती कडे पाठविले अर्थात त्यांनी तर स्वयंसेवक विभागाकडे (हिंदुत्व पाठवले नाही. आधीचेच संघटनेकरिता मागे आहेत स्वयंसेवक विभागाकडे. पथक पारंगत असलेले पंडित भारत छत्रे व पेंडसे हिंदुत्व असताना तर आसामचे कार्य अधिक भारती. शिवकर व भांगडे

~~स्वांत दुवा~~

आजे आपले आपले स्वागताध्यक्षांनी माझ्या नावाचे
कबूल केले. परंतु " आपले गोवा व इतर ठिकाण
या संदर्भात हे बोलणे होते.

गोव्याची काँग्रेस स्वागत मंडळाची आर्थिक
परिस्थिती तितकीशी आपल्याला नसल्याकारणे (यांनी
स्वयंसेवक शिक्षण करता / संघटने करता निवारण (?)
खर्च करण्याचे टाळले / परंतु महासभेची गोष्ट
~~[illegible]~~ निराळी होती महासभेचे कुटुंबातील
श्री. श्रीनिवास अयंगार यांची दक्षिण पूर्व-
पारतंत्र्यांडिये नाही पण सक्रियेय सहानुभूती
होती. ~~[illegible]~~ यांचेच व महाराष्ट्र महासभा काँग्रेसच्याबद्दल
~~[illegible]~~ स्वयंसेवक संघटन व शिक्षण
या बाबतीत फारसे बोलण्यासारखे होते
परंतु मद्रासचे आर्थिक वेतनाचे वेगळी कोणी
मदत शिवाजी व ते अयंगार मागे आपणहून
मला बोलावणे होते तेव्हा कुठे ही (यांनी
पाठविलेल्या पत्रांची व तारांची उत्तरे कुठे
पाठवू शकले नाहीत. असल्या गोष्टी थोर
असतात!

~~[illegible]~~ पत्र

1926 ~~[illegible]~~ साली स्वयंसेवक चळवळीच्या इतिहासात एका दृष्टीने महत्त्वाचे. परंतु ते अपयशाचे गेले. कारण सेवादलाचे आंतरराष्ट्रीय स्वरूप देण्याचा प्रयत्न आमच्या पारतंत्र्याच्या काळी अयशस्वी ठरला. चायनाच्या लढ्यामध्ये चायनाला काही तरी मदत करावी या दृष्टीने इकडे एक ॲम्ब्युलन्स (रुग्णवाहिका) पथक नेण्याचे ठरविले. ~~[illegible]~~. या कल्पनेला सर्व पुढाऱ्यांनी व निरनिराळ्या पक्षांनी पूर्णपणे पाठिंबा दिला. ~~[illegible]~~ इतकेच नाही तर अपेक्षित कार्यासाठी डॉक्टरांनी या पथकाबरोबर जाण्याची इच्छा प्रदर्शित केली. ~~[illegible]~~. परंतु सरकारच्या संरक्षणाशिवाय प्रत्यक्ष काही कार्य करणे ~~[illegible]~~ अशक्य व योग्य या पक्षांना परवानगी देण्यास नकार दिला! यासाठी हजारो ~~[illegible]~~ व्यापक स्वरूप आणण्याचा प्रयत्न होता तो हेतुपुरस्सर तसाच मर्यादित ठेवला.

वरील कार्यक्रम सुमारास मध्ये झालेल्या जनसंपर्काचे काम करण्यासाठी हजारी एक तुकडी पाठविण्याचा यत्न केला. परंतु ती बातमी फुटली होती. काही बाहेरील माणसेच घेण्याचे ठरविले! फक्त 2-3 जणांना काम देण्याची

~~दैनंदिन घडामोडी~~

— संधी दिली गेली. त्यांचा निशाणा होकार देण्याकडे आमची राजकीय परिस्थिती व परकीय सरकार आडवे आले तर येथे होकार देण्यासारखे काय आडवे आले हे सांगणे कठीणच आहे!

पंजाब आणखी स्वयंसेवक संघटना उभी करण्याकरता गेला तेव्हा नेताजी यांनी मला बोलावले होते व त्यांचे बोलावणे मी स्विकारलेही होते परंतु त्या आणखी त्यापेक्षा जाऊन शिक्षण देण्याचा प्रसंग आला. तात्पुरत्या काँग्रेस च्या वेळी आला. तात्पुरत्या काँग्रेस करता इकडून पथक दोन शिक्षित पाठविण्याचे आले त्यांनी एक कॅम्प काढून काही आधिकारी तयार केले व त्यांच्या मदतीने आधिवेशनाची स्वयंसेवक पथके उभी करण्यात आली.

कोणत्याही आधिवेशनात व इतर प्रसंगी एक चोरणे नेहमी होत्याकुटे केवळ असे ब्रिटिश सरकारने जबरदस्ती व बिनजबरदस्ती जाती मधून हिंदुस्थानात जी विभागणी केली आहे ती खुबीची आहे इतकेच नाही तर राष्ट्रीयवाद

~~देवनागरी~~ कुवा :

व अनावश्यक धावाक आहे. कोणत्याही व्यक्तीस शिक्षण (ट्रेनिंग) दिल्यानंतर ती/व्यक्ती इतर कोणत्याही व्यक्ति इतकी तयार होऊ शकते. एकाधा व्यक्तीस थोडा जास्त वेळ लागेल तर एकाधा व्यक्तीस थोडा कमी वेळ लागेल इतकेच! हिंदुस्थानातील कोणी आर्या असतील, असतील व कोणी दुसरीकडून आलेले तरी या दोन्ही मिळून कमी मुलांना आहे. (यांचे एकमेव मातृभाषा कोणती करणे (याचा उपयोग करणेच कोणाचे कौशल्य कुठेही संबंधित नाही. या दृष्टीने कोणत्याही मातृभाषा कार्यकरता पूर्ण बाहेरील मातृभाषेच्या अगदी कोणी मुलाही घेऊन ती कधीच रोजी नाही व त्याच्या विचारही माझ्या उद्देशाची कधीही आणा नाही. स्थानिक लोकांनंतर निवड करून तेथे स्वतंत्र स्थानिक कार्यकर्ते नियुक्ति करावे व त्यांचा करणी ज्या या मातृभाषा संबंधाना उपयोग करणे (या मार्गदर्शनात हात माझ्या अधिकारात रोजचे कार्यक्रम रेडिओ होता ज्या त्या मातृभाषेचे सबुधन मग तो कितीही मातृभाषेचा असेना तरी आपल्या मातृभाषेचे काम कितपत आस्थेने, कळकळीने व यशस्वी रीतीने करू शकतो कितपत यशस्वी रीतीने

करू शकतो तितक्या यशस्वी रीतीने परकीयांस करणे कठीण असते. कारण भाषा, रीती रिवाज स्वभावधर्म यांची त्यांस परकीय लोकांस अजून व स्वाभाविक माहिती असते. आपल्या माणसांचे स्वभाव खोचा व जन्मतःच अंतःप्रेरणेची त्यांस पूर्ण जाणीव असल्यामुळे कोणत्या वेळी कसे वागावे हे स्वाभाविक पणे सुचते. "जेथे पिकते तेथे विकत नाही" हे ही तसेच अर्थात स्वदेश आहे. परक्या माणसांचे कार्यक्षमरित्या बाहेरून आलेल्या फायदा. दिसतो. कारण त्याकडे क्रयशक्ति पारखून्न घेऊन आहेत पाहिजे. शिवाय तो स्थानिक मतभेद व व्यक्तिगत गोष्टी व राजकारण यापासून पूर्ण अलिप्त असतो व पुढे पुढे यांत जरी न पडावे तरी त्यांत हित असल्यामुळे तो सहज त्यात पडत नाही. म्हणून बरेचसे स्थानिक कार्यकर्ते व त्यांच्या मतासारखे वेडा वेडी सारखे होण्यासारखे थोडे परक्या लोकांचे कार्यकर्ते असणे नेहमीच उपयुक्त असते. म्हणून या लोकांच्या कार्यकर्ते त्या लोकांत व त्या लोकांच्या कार्यकर्ते या लोकांत (स्वदेशात) पाठवले जाते

~~अरविंद कुमार~~

या पद्धतीने मागे वर्णन केलेले दोन ~~[illegible]~~ दोष दुरुस्त करून ~~[illegible]~~ होऊन राजीनामा. इंग्लंडहून आलेला 20-22 वर्षांचा तरुणबाबू कलेक्टर जिल्ह्याचा कारभार इतक्या व्यवस्थित कसा करू शकतो हे आपल्या इकडच्या पुढाऱ्यांना कोडे वाटले परंतु ती गोष्ट वाटले तितकी ~~[illegible]~~ अवघड नाही. त्याच्या मागे सत्तेचा पाठिंबा असतो व त्या बरोबरच परदेशीयपणाचा आणि रिवाजांचा सत्तेचा कायदा सिद्धांतांचे. आपल्या सारखा मनुष्य की ज्याला आपल्या जबाबदारीची जाणीव आहे व कामाची सामान्य माहिती आहे तो परमानात गोष्टीवर विशेष चांगल्या चांगल्या कार्यकर्त्यांची बरोबरीने काम करू शकतो असा माझा अनुभव आहे.

यानंतर दुसरी एक महत्त्वाची गोष्ट म्हणजे दिसून आली की तरुण कार्यकर्त्यास ज्या वातावरणात ठेवावे त्याचे वातावरणात योग्य असे ते तयार होणार. आपले सामान्य बुद्धीचा मनुष्य जर आरंभी भारतीय संस्था जेथे चालतात अशा वातावरणात राहिला तर तो रुढ्या नेहमी कोणताही सामान्य माणसाचा विचार ~~[illegible]~~ आरंभी भारतीय- ~~[illegible]~~ व्यापक - स्वरूपात करू लागतो ~~[illegible]~~ यामध्ये

~~उदेवाद कुवा~~ :

वातावरणातं वाढतेत्या अपेक्षा बुद्धिवान व्यक्तिची-
पेक्षाही त्याचे आरोग्यावरे मन, विचार यावरा अधूक
व दूर दृष्टीचे धरणात. त्यांना कुशल व्यवस्था,
व्यवस्थापक, संघटनेत वृत्ती हे सर्व गुणवत्ता
क्षमतांनी कमी आढळून येतात. व्यक्तिवर
जितकी जास्त जास्ति व मोठी मोठी
जबाबदारी टाकावी तेवढी तेवढी ती व्यक्ति
उत्तरोत्तर उत्तरोत्तर कार्यक्षम, कर्तव्यक्षम होत
जाते दबाव्या कार्यक्षमतेतो ही वरीच कारण
नेहमी ओढवा पुढे केवले होते. यामुळे इतरांच्या
दृष्टीने सामान्य व कुवतीचे वेगळा निरुपयोगी
ठरलेली माणसे मोठी मोठी जबाबदारी
अंगी. यशस्वी रीतीने पार पाडत असलेली
आढळून आली हजारे ~~काही~~ कार्यकर्ते
~~ही~~ अत्यंत हीनकोटीचे अपवादाने
असतात परंतु स्वरोस्वर गोष्ट अशी
होती की हजारपैकी बुद्धिवान व विशेष
~~ही~~ शिक्षण घेतलेल्यांचा अपवाद सामान्यतः
कमीच होता. शिक्षण, अगर बुद्धि
यापेक्षा वेगळीकडे लक्ष व ~~हस्त~~ कौशल्य

मराठी भाषेचे विचारांचे आहे. वाङ्मयीन दृष्टीने व शिक्षणाने सामान्य जनतेचा वाटचाल मनुष्य, बुद्धिवान व विश्वविद्यालयांचे योग्य ट्रेनिंग खात्याचे शैक्षणिक पारिभाषिकतेने भिन्न विचारांचा सोपा व्यक्ती बरोबर - बरोबरच्या नात्याने आपण व विचार करू शकतो, यासाठी ट्रेनिंगची यानी माझ्याजवळ थोड्याशी उदाहरणांनी आवश्यकता व असे आहे.

स्वयंसेवक संघटन व त्यांचा अनुभव

[illegible]

१९३० चा सविनय कायदेभंगाच्या आरंभीं

भारतीय जनता हा हिंदुस्थानच्या कार्य पक्ष लागण्या इतिहासांतं अपूर्व असा होऊन गेला. स्वातंत्र्याकरितां आजपर्यंतं अनेक झाडे, उठावे आलेले, त्यांचे रक्तानें परंतु त्या सर्व रक्तारंभी त्यांचा होतां त्या त्यांचा मधून शत्रूंचा व स्वतःच्या रक्ताचा सडा पडलेला दिसला. कित्येक निरपराधी, थोर व पूज्य अशा लोकांचे प्राण क्रूरतेने घेतले गेले. तेव्हां पहिल्यापेक्षां विरुद्ध पक्षाची अगतिकता करणें तेवढी गेली परंतु स्वातंत्र्याच्या इतिहासाचा हा रक्तानें भरलेला ओघ थांबवून तो सत्य व अहिंसा यांनीच भरलेला व भरलेला करण्याचा व अशा प्रकारे पूर्व इतिहासाचा कलंकरूपी हेतूनें इतिहासाचा ओघ गंगेच्या प्रवाहा प्रमाणें शांतिमय करण्याचा पहिला आरंभ भारतीय क्रांतिकारी महात्माजींनी या जनतेच्या स्वरूपांतं करणें पाहिजे. केवळ राजकीय स्वातंत्र्या करितांच केली गेलेला हा जगांतील अशा प्रकारचा पहिलाच जन हा होता लोकमान्यांच्या मृत्यू १९२० साली राष्ट्रीय सूत्रें हातांत

महात्मा गांधीजी राष्ट्रीय दृष्टिकोण राजकीय
दृष्टिकोणाची ही परिस्थिती बदलू होती. ज्या राजकीय
ही टक्कर यावयाची होती ती राजकीय अर्थाने
संघटित, साधनांनी व कार्यक्षम अशी होती.
सेवादलाचा मुद्दा हा जरा मुळाने एक मोठा
सुसंघटित वाटतो. या दृष्टीनेच यशा
अगर अपयशा विषयीचे महत्त्वाचे नव्हते.
दृष्टीच्या दृष्टीने होती गोष्ट फारच्याच्या
होत्या आपली साधने व संघटनेची
स्वेच्छेने ना आपापसात अजमावण्याचा विकून
राष्ट्रीय आपल्या सामर्थ्याची अवास्तव
नाही पण बरोबर कल्पना येईल हे एक
व त्या बरोबरच शक्ती, संघटन व ट्रेनिंग
याचे महत्त्वही कळून येईल हे दुसरे.
या दोन्ही दृष्टीने दृष्टीस हा जरा मुळाने
एक अगदी अशी संघटना वाटतो
त्यांनाच त्याचा विशेष आनंददायी गोष्ट
मुळाने महात्माजी व पं० जवाहरलाल यांनी
दिलेला संदेश वाहून दूरवर टाकणे
विस्तारित व जबाबदारी होईल: सर्व
दिवाण घेतलेले स्वयंसेवक शिपाई
असे दृष्टीपथात येतील. नेतृत्वाने नव्हते
तरी होते ते बहुतेक सर्व स्वयंसेवक शिपाई

व आधिकारी मोठ्याच सहकार्याने सामील झाले. या उद्योगाचे मुंबई हे एक महत्त्वाचे ~~केंद्र~~ केंद्र असल्याने या विभागाची सरकारने आपली मुख्य कचेरी मुंबईत हलवली. त्यामुळे येथे येणाऱ्या जे ने पाठविले झाले (या अनेकांना दिलेले स्वयंसेवक आपले आपापल्या ~~कार्यात~~ कार्यात अडचणी आल्या होत्या. या पार्श्वभूमीवर उद्योग खात्याने ~~पुन्हा~~ पुन्हा स्वतंत्रपणे स्वयंसेवक यांनीच करून मुख्य मुख्य ठिकाणी आणि लोकसंख्येच्या मुख्य केंद्रांपासून दूर असलेल्या ठिकाणी पोलिसांनी ~~काम~~ काम करण्यासाठी उपलब्ध केलेल्यांवर पोलिसांनी ~~काम~~ त्यांच्या व्यवस्थेने व खर्चाने आपापल्या अखत्यारीत दिलेल्या मुख्य ~~केंद्रांना~~ केंद्रांना (यांच्यापैकी दिलेल्या स्वयंसेवकांनी. हरवल्यांची शोधाची व संघटना अपूर्व नाही तरी सरकारी अधिकाऱ्यांना आश्चर्यकारक तर खासगी वाटली "येथे जमलेले सर्व स्वयंसेवक असेच तयार असतील तर यांच्या करवी मुंबईत हॉस्पिटल मधील पोलीसबंधुंची शुश्रूषा ही अशीच सहज नाही" असे उद्गार एका सरकारी

~~[illegible]~~

आधी आम्हांला अधिकाऱ्यांचे मार्ग-या ऐकायला आले.
" आपल्या लोकांना व मुलाबाळांना इतकी सुरक्षितता सुखसोयीवर एक पैसाचेही खरेदी करता आली पैशाचीही अडचण नाही " इतकेच नव्हे तर वाक्य ऐकायलाही मी स्वतःची झटले.

आज मजूरांचा हा प्रश्न नसून अखिलभारतीय सरकार गांगरून जाऊन त्वरेकरून उपाययोजना आणे शिवाय या उद्योगधंद्यांत जनतेने सुद्धा आपली अपूर्व असा उत्साह दाखवलाच पाहिजे व तोडे आपापसांत सारखी गर्दी जमवाजमव असल्याशिवाय अत्यंत काटकसरीने राहणारा इतरांचे व ही स्वतःचे कायदे अंगाची पाहिजे आरोग्य भारतीय मोहीम लोकांच्या सहकार्याशिवाय पुरती तरी यशस्वी होणार. या उद्योगांत देशातले स्वयंसेवक ~~[illegible]~~ काँग्रेसचे इतके लक्षणीय होऊन काम करीत असताना सुद्धा काही थोडेसे काँग्रेस कमेटया ~~[illegible]~~ सोडून सोडून देणाऱ्या स्थानिक - आधिकाऱ्यांचे विश्वासाने घेऊन त्यांचा जास्तीत जास्त उपयोग करून घेतलाच नाही. तसे करण्यासाठी त्यांना काय पैशाची वानवा असेल तर एक त्यांनाच माहीत! मुलाबाळांच्या मुलांच्या [illegible] शाळेचे खेळ संपल्याबरोबर कोणताही शाळांचा निकाल आपल्या सेनापतीच्या

~~[illegible]~~

आधी आम्ही आधिकाऱ्यांचे म्हणणे ऐकणार आहे.
" आमच्या लोकांना व मुलाबाळांना इतकी सुरक्षितता
सुरक्षाव्यवस्था एक मिनिटही पुरेशी असती
मिरवणूकी आडव्या यायला नाही " इतकेच बरोबर
वाक्य ऐकायलाच मी स्वतःची हरकत.

आज मला हा पहिलाच नव्हे असल्यामुळे
सरकार गांगरून जाऊन उलटसुलट उद्घोषणा आणि
शिवाय या उद्घोषणेच्या जनतेने सुद्धा अत्यंत अपूर्व
असा उत्साह दाखवल्यामुळे व मोठे आयोजन सारखी
गर्दी जमवून असल्यामुळे अत्यंत कायदेशीर
महत्त्वाचा इतका व ही संविधानिक कायदेशीर बाजूची
पहिली आरती भारतीय मोहीम लोकांच्या
सहकार्याने पुरती तरी यशस्वी झाली. या उद्घोषणेने
दोघांचे स्वयंसेवकांचे ~~[illegible]~~ कॉंग्रेसची इतके एकजीव
होऊन काम करून आपल्यांना सुद्धा कोडे थोडेसे.
कॉंग्रेस कमेटीचा ~~[illegible]~~ सोडून सोडलेल्यांचे कोणाचे
दोघांच्या स्थानिक - आधिकाऱ्यांचे विचारांती
घेऊन कोणा जास्तीत जास्ती उपयोग करून
घ्यायचा नाही. तसे करण्यासारखे कोणा काय
पण नीती वागले असेल तरी एक कोणाला माहिती!
मुसलमानांच्या मुसलमानेतरांचा राष्ट्रिक स्वयंसंघटनाचा
कोणताही आजचा निकाल आपल्या सेनापतीच्या

हिंसे रणांगणावर जाऊन वैमनस्य जाणो. युद्ध सरकारचे असो अगर विरोधी असो ते एक कारस्थान आहे. शत्रूच्या वैचारिक धरून अगर पराभूत करून कुरघोडीचा बोलणी करण्यास अनुकूल परिस्थिती उत्पन्न करण्याचे काम सेनापतीचे असते व युद्ध हे स्वतंत्र शास्त्र असल्यामुळे सेनापतीस पूर्ण विश्वासाने घेऊन त्यांना त्यांचे संपूर्ण अधिकार देऊन फक्त योग्य सोयीसवलतीचे काम करण्या पुरतीच करीत असतो. आपल्या या ध्येयाशी मात्र वरिष्ठ गोष्टीकडे दुर्लक्ष होऊ नये. म्हणून आपणास सर्वांनी गोष्टी अवगत आहेत हेच सर्वांचे तत्त्वज्ञानाचे दर्शन

स्वामी! पहिल्या ध्येयाचे यश संघटना व शिस्त यांच्या उत्साहाने व आपल्या परमपुज्य सरकार हितार्थ स्वयंसेवक होते. स्वयंसेवक पथकांच्या स्थापनेचे नेत्यांनी जर ध्येय ठेवले की काँग्रेस कमिटीची पूर्णपणे विश्वासाने घेऊन हातचा चालवावा असता तर या पेशाही उच्चतम यश आपण थोड्या वर्षांत व स्वतंत्र संपादन करू शकलो असतो. दुसऱ्या ध्येयाचे वेळी सरकार जरूर जागृत व दुरुस्त होते. त्यामुळे ज्या शिक्षणी संस्थेत ही व तो शेवट पर्यंत जोपर्यंत शिक्षणाचे ध्येय हेच ध्येय चालू राहिले. तोपर्यंत शिक्षणालयाचे व शिक्षणाच्या अशांती संघटना स्वतंत्र स्वतंत्र

इतकी तेथे इच्छा दिसत होती व तेथे संघटना
फुली नव्हतीच तेथे पुढारी पकडले. गोलंगा
बरोबर येण्याचा मार्ग सर्व सोपस्कर झाले. आमलदा
मार्ग चक्रवत थेट पडली येणे काही पुढाऱ्यांनी
आपला मोर्चा याही ठिकाणी वळविले
आहेत परंतु त्याचे स्वरूप या पुढाऱ्यांची
नाही. याही ठिकाणी आले म्हणजे मुंबईचे
ऑर्डिनन्सच्या राज्यात काँग्रेस बरोबर सेवादलही
बेकायदेशीर ठरले व बागलकोट येथील
सेवादलाच्या संचलनाची शिबिरे केंद्राचा सोपस्कार
इथल्या व तिथल्या येण्या नंतर सरकारने घेतली
पुढे गांधी-आयर्विन तहाने सोडली इथल्या सारख्या
हालचाली. पैसा पैसा साठवून दलाकरांनी
सी निधी जमविले आहे त्याचे पहिल्या
संचलनात दिसला इतकेच आर्थिक तोटा
विशेष झाल्याचा. हजारो सदस्य बनविले संघाने
वर्तिकरूपाने आलेल्या रकमांचा मेळ असलेल्या
रकमांच्या बाबतीत नेहमीच ओढाताण या
वेळी झाली तर दागिन्यांच्या रकमेतील
सोने मारून नंतर पैसे उभारले जाते
तेव्हा. आलेल्या ठेकेदारांचे ज्या इतर

~~परमेश्वर पवार~~ [illegible]

संस्था दिवसाला एका किंवा बहुतेक एक आड आलेल्या
ऑफिस व्यवस्थेच्या आधारावर चालवल्या असल्यामुळे
त्यांना आपले अंगात आलेला मोठा निर्णय
घेण्याचा नाही. आणि त्यांच्या कार्यकारिणीचे ही कारण
हात असले नाहीत. हा/कार्यकारिणीच्या हातात
नेहमीच अधिकारी करवंटी होती

स्वयंसेवक संघटन व माझे अनुभव

प्रकरण दुसरे

इतिहासाची पुनरावृत्ती होते असे समाजाबाबत एक सूत्र होत असते. कोणत्याही होत असलेल्या स्वरूपे साधने साठीही कधीतरी एक संस्थानी. आणि संस्थेची एका ठिकाणी आपण यशस्वी झालो तर दुसऱ्या ठिकाणही यशस्वी होऊच. असे सांगता येत नाही. काही वेळ साधने, मागे, पाठीमागची यांत्र सर्वही बदलून होत जाते. हिंदी ठिकाणही हिंदी संघटना निर्माण होत चुकी केली गेली. गांधी-आयर्विन यांनी आपला ठेवा संपला, आपण यशस्वी झालो, सरकार नमले असे काहीतरी चुकीची व विपरीत कारणांचा स्वीकार करत असतो. ज्याला हा ठेवा येथे संपला नाही असे वाटते त्यांनी देशाच्या वातावरणात ठेवा रुजवा यात स्वरूपाचा असेल अगर होईल अशी दुसरी चुकीची कल्पना करत असतो. या अनुभवाचे अनुभवातील काहीतरी मोठीने आपण घ्यायला नाही तरी दुय्यम स्वरूपाचे कारक रीतीने संपर्क राखतो. तेव्हा या ठिकाणी मोठीचा संघटना इतकाच मर्यादित

~~दुसरा दिवस~~

दोघींनी थोडसं रागू, अरण खोटा आत्मविश्वास आलिंगन उत्पन्न झाला. थोडक्यात यशाने बेटोष होऊन आम्ही आनंदाने गहून गेलो. प्यावेळी आम्ही अशा तऱ्हेने बेहोष होऊन गेलो होतो त्यावेळी सरकार पुढील पढेयाची तयारी करीत होते. गांधी-आयर्विन तहानंतर घर राष्ट्रात स्वयंसेवक संघटनेचे काम जोराने चालू होतांना चालले असतांना तर पुढील पढेयांची कदाचित तीव्रता दृश्य दरिद्रता आले असते. पढेयांस प्रसंगी तोंड जाणण्यासाठी लेखी दृढनिश्चयी असले पाहिजे. पण बेशुद्ध होऊन सरकारने पुन्हा परत्वे या कलमाचा चालवा देण्यास सुरवात केली होती. ही दुरवस्था मात्र आमच्या दरिद्रतेची नाही.

सेवादल ~~~~ कायदेशीर अस्तित्वात करीत कामाचा उडदामाजी काळा गोरा पुन्हा ~~~~ जरा जोराने सुरुवात झाली. पण यावेळी

प्रश्न क्र. ८

राष्ट्रीय सभेतील काही पुढाऱ्यांचे सेवादलाच्या स्वतंत्र अस्तित्वाबद्दल विरोध उत्पन्न झाला. सेवादल हे ~~पूर्णपणे~~ राष्ट्रीय सभेच्या देखरेखीखाली यावे या सूचनेस ~~त्यांनी~~ मान्यता ~~दिली नाही~~ दिलेली नाही. सेवादल स्वतंत्र असले काय अगर राष्ट्रीय सभेच्या देखरेखीखाली असले काय ~~मला~~ फारसा फरक होत नाही. सारख्याच हेतूंचे कारण राष्ट्रीय सभेच्या कार्यक्रमांचा प्रचार करण्याकरितां संघटित असे कार्यकर्ते तयार करणे हे दलाचे ~~मुख्य~~ मुख्य कार्य ध्येय व वागणूक होती. राष्ट्रीय सभेतील काही थोडे पुढारी सोडल्यास बाकी पुढाऱ्यांकडून दलाला असलेले आर्थिक मदत व सहानुभूती आजपर्यंत मिळत गेलेली होती. खुद्द राष्ट्रीय सभेकडून दलाला वार्षिक मदतही मिळत असे.

सेवादल - काँग्रेसच्या संरक्षक देखरेखी खाली असावे असे काँग्रेसला वाटू लागले होते. ~~मला~~ दृष्टीने दलाच्या आजपर्यंतच्या कार्याचा व

~~स्वतंत्र~~ ~~स्व~~।

~~गौरवाचा~~ ~~अभिमान~~ होता असे सर्वजण समजतात. राष्ट्रीय व राजकीय
राष्ट्रीय सर्व सारखी राष्ट्रीय एकमेव संस्था सेवादल
आहे असे प्रत्येक नागरिकाचे कर्तव्य आहे ते
पाहून सर्वांचा स्वराज्य व आत्मशक्ती
कसोटीचा कार्यक्रमाचे व सोशालिझमचा विरोधाचे
स्वार्थाचे आत्मसंस्कारचे वारसा साहजिकच होते
परंतु दुःखाची गोष्ट एक होती की सेवादल नागरिक
कर्तव्याचे ~~साधन~~ कुटुंबाचा विरोधाचे देव होता.
सरकारची मने जाऊन आर्थिक सरकार कोणती
हे संघटना राष्ट्रीय संस्थेचा प्रत्येक हेरकेची रचना
आणून तीन आठवड्या फरक करून ते शक्य नाही
पण्यकरण दाखवण्याचा यत्न करीता असती राष्ट्रीय संस्थेचे
काही विशिष्ट कार्यालयाचा कुटुंबाचा महत्त्वाचा होता
होती. पण राष्ट्रीय संस्थेचा प्रत्येक हेरकेची रचना
सेवादल आत्मसंस्कार राष्ट्रीय संस्थेचा सामर्थ्याचा
व तत्त्वाचा ~~ठेवा~~ फायदा ~~मिळेल~~ ही प० जवाहर
लाल ~~नेहरू~~ ~~कुटुंबाची~~ ~~इच्छा~~ होती.

तेव्हां या परस्परविरोधी चळवळी आणि अशा राष्ट्रीय संस्थेच्या नाड्यांत, आजहि आणि आहेत कोणीही व घडघडल्या दोनतीनच सेवादल ही संस्था पुष्कळ हल्ले आणि अडचणींचा विरोध सहन करून आजचे भारतीय स्वयंसेवक परिषदेच्या संघटनेचे दिवी सेवादल ही माझी एकट्याची संस्था नव्हती तरी सौकिक दृष्ट्या मीच तिचा उत्पादक व संचालक होतो. अगदी सेवादल आतल्याआतच यात व केवढ यात संस्थेच्या उपाध्यक्षांनी, कार्यकर्ते व विचारांत माझ्या आयुष्याचा अत्यंत कठीण काळ गेलेला होता. आंतरिक्या त्याला समाधान देणारी एक गोष्ट होती की सेवादलाचे अध्यक्ष पं. जवाहरलाल यांनाच राष्ट्रीय सप्ताह दलाचे आयुष्य वेगळे होते. सेवादलाच्या संघातनाचे पुढील जबाबदारी दुसऱ्यांनी कोणी तरी

~~[illegible]~~

दोघांची अशी माझी इच्छा होती, परंतु राष्ट्रीय स्वयंसेवक संघाची कार्यकारी मंडळाने ती जबाबदारी माझ्यावरून ~~[illegible]~~ काढून घेतली. मला ती अशाबद्दल टाकता आली नाही. त्यामुळे मी माझ्या पूर्वीच्या कामांतून व अडचणीतून कधीच मुक्त होऊ शकलो नाही.

राष्ट्रीय स्वयंसेवक संघाच्या घटनेत अगर नियमांत फारसा फरक केला नाही. परंतु अत्यंत कार्यक्षम अशा एक मात्र गोष्टी ठेवून बाकी नियमाधिकारी कार्यकारी सर्वस्वी जबाबदारी (या त्या नात्याने) नेवडलेल्या संचालक बोर्डावर व. शिक्षण व ? यांची अ मा स्वयंसेवक बोर्डावर होती तरी कित्येक नात्यांचे मेंबर इन्-चार्ज हे स्वतः च्या अधिकारातच सर्व गोष्टी करून टाकीत. आपणास मेंबर इन्-चार्ज नेमले यांचा अर्थ स्वयंसेवक शिक्षण कार्य बाबतीत सर्व काही आपणास करावे असेच ते धरून चालले व या आक्षेपाने मनांत

प्रसंग तीन

मेहनत व्यवसायाचे दर्शन असाधारण असल्याचे वरील प्रसंगावरून ~~असे~~ पुण्यातील प्रांतात ~~प्रसिद्ध~~ प्रसिद्ध आहेत. बोर्डिंग बोर्डिंग बोर्डिंग नेमाने शेतकऱ्यांचे मुलांही म. फु. सेवादल बोर्डिंगच्या समतीने डॉ. कॉ. कमलाकर नेमाडे यांचे. विशेष आश्चर्याची गोष्ट ही की एवढी मोठ्या संस्थांचे संस्थापक असूनही त्यांच्या वागण्यात जराही बडेजाव नाही! ते. स्वतःला सुद्धा समजण्यात किंवा इतरांच्या असण्यावर त्यांची वागणूक कशी असावी? म. फु. सेवादल बोर्डिंग ज्या ज्या ठिकाणी योग्य मार्गदर्शनाची अशाची बोर्डिंग चालवीत तेथील ज्या ठिकाणच्या देवतांच्या होत्या त्या ठिकाणी त्यांचे योग्य त्या दर्जाचे सुद्धा न मिळाल्यास त्या ठिकाणच्या देवतांच्या पहिले होत्या त्या सर्व गोष्टींचा पाठपुरावा व्हावयाचा तोच इतिहास. राष्ट्रीय संस्थेच्या देखरेखी खाली गेलेल्या मुलांचे दर्जाचे जास्त पाठींबा मिळू त्यासाठी जरी व्यावसायिक स्वरूप आले तरी दर्जाच्या दृष्टीने, कार्यक्षमतेच्या दृष्टिकोनाचा दर्जा

थोडासेच जरी ~~दारुबाजी~~ व्यसन दुर्दैवाचे व संघटनेत एक जिनसीपणा सुरू करायचा असेल. शिक्षण-शिबिरे वगैरेंची पूर्व तयारी व खर्च यांची जबाबदारी थोडे कार्यकर्ते जाणकार, राहिलेल्यांतून मध्यवर्ती संघटनेचे काम एका दृष्टीने जरी करीत असले तरी कांतोकांती उपक्रमाच्या शिबिरे करताना जागोजागच्या शिक्षितांची मागणी मान करून नाशिक व जळगाव येथील सेवादल अॅकेडमीत ते शिक्षण/देण्याकरता व आर्थिकांची तयार करण्या करिता एक मध्यवर्ती शिबिर चालू ठेवणे जरूर पडते.

दुसरी महत्त्वाची गोष्ट मृणाले सेविकांच्या ~~[illegible]~~ शिक्षणाची: दलितांच्या सभा विभागे श्री० कमलादेवी यांच्यावर सोपवली होती. ~~[illegible]~~ श्री० सोफिया सोपवर्ती यांना बरोबर घेऊन आसपास हिंदुस्थानात

~~[illegible]~~

हीरा व्यापार बंदरे मुंबई येथे एक अ.भा. सेवादल शिबीर शिक्षा करता उपद्रव मंडळ आले या शिबिराचा शिक्षणक्रम तीन महिन्याचा होता. तरी पुन्हा सरकार सुरू झाल्याकुळे ते अपूर्ण राहिले.

ठिकठिकाणी को व शिबिरे उघडून शिक्षण देण्याचे व संघटना करण्याचे कार्य अनेक कार्यकारणे आप आपल्या परी करी आहे तरी/ते कार्य जितक्या जोराने व काळजीपूर्वक व्हावयास पाहिजे होते तितक्या प्रमाणे ते झाले नाही. म्हणुनच हे कार्य पूर्ण होण्यापूर्वीच ~~[illegible]~~ सरकारी ऑर्डिनन्सचा दोन करणे सेवादलाच्या सर्व कार्यावरी पुन्हा एकदा जबर जबर कायदेशीर बंधने येणार. कारण हिंदुस्थानी सेवादल हे नाव या पुढे कायदेशीर बेकायदेशीर ठरले. ते कायदेशीर व्हावे या करता कोर्टात कडून काही खटपट

~~लेखांक १ वा~~

१ आजचा नागरी समाज अनुरूप पुढारलेला नितीमत्ता
उत्क्रांतीही दर्शविलेला नाही. कौटुंबिक संस्था
याबद्दल काही विचारात आणे असलेला
गृहसंस्थानी "ही संस्था कायदेशीर करणे
शक्यतेस धोका आणणारे आहे" असे म्हणून
चुटा घासून बंदोबस्त केला. ही संस्था रूढीवादी
आणि पुरोगामी क्रांतीकारकांची आहे म्हणून सरकार
या संस्थेस कितपत अगर कसून मान्यता
देणार शोधून काढून या संस्थेचे तत्त्वेच
धोक्यात घालून, रूढीना केला ~~हुकूम~~ न सरकारला
हे समजावयाला हवा ~~कायदेशीर~~ ~~हुकूमशाही~~ ~~हुकूमशाही~~ ~~कायदेशीर~~ ~~हवा~~
काही झाली, ~~हे सरकारचे कर्तव्य~~ विवाह
संघटना यांच्या पाठीवरचे सरकार राज्य करीत
असते या गोष्टीचे आपल्या डोळ्या आपला
आणि पत्नी सुरक्षित होऊ न देण्याचे
सरकारचे हित ~~होते~~ ही साधी गोष्ट ~~समजली~~
~~समजावयाला~~ ~~काही~~ ~~कठीण~~ ~~पडू~~ ~~नाही~~
~~कोणी सरकारी~~

स्वयंसेवक संघटने व माझे अनुभव

~~सेवांकुर~~ एक

~~प्रकरण~~

हुकूमी व कायम कार्यकर्ते असल्याशिवाय

कोणत्याही प्रकारच्या संघटनेस स्थैर्य व शक्ति येणार

नाही. हे जाणीव वेळोवेळी मला होत होती. चळवळीचे -

विचाराचे काम करे कायम टेवण्याकरिता ती विचारसरणी

अंगात भिनवावी व त्याच्या प्रचाराकरता सारखे श्रम

घरधारे असे कार्यकर्ते उत्पन्न झाल्याशिवाय आपले कार्य

यशस्वी होणे नाही. (याची पाळे मुळे पूर्वीपासूनच रुजली

नाहीत हे कालची नेहमी मला जाणवत होत असे. १९३० सालची

सिंधाना सत्याग्रह संपल्यावर या बाबतीत कोही तरी करणे

अत्यवश्यक आहे असे मी मनाशी ठरविले. ~~व~~ (या वेळी

कार्यकर्ते काम करीत असलेल्या दहा, ~~कार्यकर्ते~~ यांच्या

कमी पांच वर्षे तरी दलाच्या सर्वदा कार्यकर्ती राहून

~~त्या कार्यक्षेत्रे~~. दलाच्या हेडक्वार्टर्सि काम करणे आवश्यक होते, कोणतीही तक्रार अगर सबब न सांगता,

साध्य करणे (पाहिजेले वागणे अशी अपेक्षा करणे आहे. याचा उद्देश असा होता की कोणत्याही दलाचा

कोणत्याही व कसलाही विघट असंगी कोही हुकमी

कार्यकर्ते आही कार्यक्षेत्रात उभे करता येतो

~~त्यांनंतर एवा.~~

अशी आत्मविश्वासानें आपण राष्ट्रीय संमेलन सांगू शकू.
त्यानंतर वारीचे आर्थिकदायित्व स्वीकारण्याचा निर्णय देण्याची
मागणी ही आलेली. भारतीय सैनिकांचे उच्चाधिकारी
आणि त्यांनीच आपले सैनिक वाचविण्याचा चंग
"मी जिवंत आहे तो अर्थातच हिंदी स्वातंत्र्या-
करिता झगडत राहीन" असा अर्थाचा जाहीरनामा.
राष्ट्रध्वजाविषयी घेण्यात आलेला आपला नवीनच
दृष्टिकोन इत्यादि बाबतचा गोंधळ हा जाणीवपूर्व
सर्व असंगीत व विशेषतः मोहाचे असंगी शक्तीची हा
या गोष्टींचा उद्देश होता. वरील कार्यातील दृष्टिकोनातून
आपण राष्ट्रीय संमेलनातून मोलदलाची अपेक्षा, ~~[illegible]~~
किंवा राष्ट्रसभेतील मोहाची नुकसान झालेल्यांनी
आपल्या जिवलगांची जोपासना व त्यांचे आपल्या
कार्यात नवे हे पूर्वनियोजित स्पष्ट झाले.
आहे होते. तरी पण आपले इतर सर्व
व्यवसाय सोडून दिवसभर दगदग करणे
करणाऱ्या, प्रत्यक्ष कार्यालयीन कार्यकर्त्यांच्या निवडीची जोखीम तरी
सोपे करणे अत्यावश्यक होते. आर्थिक दृष्टीने

~~उरलेला दिवा~~

दहशतीची स्थिती कधीच समाधानकारक नव्हती, परंतु
दहशतवाद्यांचा खात्मा झाल्यानंतर विखरलेली विविधि पुरस्कार
स्वरूपाची काही कार्यकर्त्यांची सोय कोणी केली होती
काय करण्याचा कार्यकर्त्यांच्या समाचे मोल ठरवणे
अत्यावश्यक! कारण ते अयोग्यच आहेत नव्हे
दहशतवादी कार्यकर्त्यांनी दिली जाणारी ही अंतरशक्ति
देणारी फगाच्या स्वरूपाची कधीच नव्हती.
दहशतवादी कार्यकर्ते हे फगारी नोकर नव्हते
तर होती स्वयंसेवक होते. परंतु या
कार्यकर्त्यांचे मोठे अत्यंत माणिकाणीच्या प्रसंगी
राष्ट्रीय सभेतीच काही प्रश्न नेमानी ओवरवेल
नाही असे मोठया दुःखाने म्हणावे लागते
कायदे भंगाचा दुसरा लढा थांबल्यानंतर दहा
कार्यकर्ते जरजारले/तुरुंगातून येऊन, लगाले रिसतसे
पुढे काय हा प्रश्न पडल्या ~~काही~~ पुढे स्वातंत्र्या
उभा राही. कायदेभंग काही थेट्यात आला
होता. कोणतेही कार्य उध्वस्त करण्याची जबाब-
दारी बंदीचे होती. सामान्य जनता दहशतवादीने

पक्षेऊन गेलेल्यांचे नातेवाईक आणि धोबाडेल्यांना मदत करणे दूरच राहिले परंतु साधी सहानुभूतीही दाखवण्यासही तयार नव्हती अशा स्थितीत दुसऱ्या कार्यकर्त्यांची स्थिती अत्यंत चमत्कारिक झाली.

दुरुस्ती-कार्यकर्ते हा चमत्कारिक शब्द वापरात नाही. म्हणून "दुसऱ्या कार्यकर्त्यांची"

मारेकरी संघटना हाताबाहेर गेल्यामुळे व त्यांचे नायक प्रथम पारडूनच पुढे राजकीय स्वरूपाचे नसल्यामुळे त्यांना राजकीय क्षेत्राबाहेर पडून आपले नवे पुढे चालू करता आले व आपल्या कार्यकर्त्यांना आर्थिक मदतही करता आली. मरिया सुटकेनंतर बरेच दिवस सर्वांना हॉस्पिटल मध्ये पडूनच राहावे लागले. (यातुलें तर सर्वांना या बाबतीत माहिती द्यायला पाहिजे होती) कार्यकर्त्यांची ही स्थिती मी लहानपणी पाहिली असल्याने सर्व कुटुंबाबद्दल मला खात्री पटली. परंतु या प्रकाराने जिल्हाभरात कोणीच पाहिले नाही. यशस्वी संघटनेला एक दोष (!) - याला जर दोष म्हणायचे असेल तर — हा असतो की या संघटनेने ~~[illegible]~~ घटक संघटनेचा चढता न पडलेला आलेख या संघटनेला सोडत नाही. या होळी

परिस्थितीत ते [illegible] योजना. संघटनेवर घातील असतात.
त्यांना "जा" म्हणून सांगितल्याशिवाय ते जात नाहीत.
त्यांना सोडल्या शिवाय ते सुटत नाही. ज्यांनी आज
अनेक इतक्यांदा अंग सोडून मन सोडून
माझ्या आदेशाप्रमाणे काम केले त्यांना 'जा' म्हणून
सांगणे माझ्या जीवावर येत होते. आपले शरीराची
अवयव कोण झाली आहे तर संघटनेतले
कार्यकर्ते Disband करणे असे म्हणजे राष्ट्रीय
स्वयंसेवक संघाचे नेत्यांचे हुकूम झाले होते.
राष्ट्रीय स्वयंसेवक हे कार्यकर्त्यांशिवाय आज जगणार नाही.
त्यांनी एकदा कार्यकर्ते करण्याची सवय लावली तो [illegible]
शरीराचा यांची ज्यांना गरज नाही. कामाचा नाही त्यांना
काढून टाकून हुकूम सोडणे अगदी सोपे होते
परंतु ती गोष्ट मला अशक्य होती. इतकेच नाही तर
हा विचारही मला सहन होणार नाही. जेव्हा मधून
परत आलोय तेव्हा कार्यकर्त्यांची सारखे ने
कोणतेही काम करण्यास तयार होते परंतु त्यावेळची
परिस्थितीच अशी विलक्षण होती की मला त्यावेळी

~~[illegible]~~

~~[illegible]~~

नवीन गावे माहीत असतील तर सांगे करता येतात परंतु पैशाचे सोंग करता येत नाही असे म्हणतात ते, तेही खोटे नाही. एका माणसे एवढ्या कार्यक्रमांचा सांडून टाकायला शिवाय गत्यंतर नाही हे सत्य स्वीकृत दिसे. म्हणजे तोपर्यंत ही हल्ली कार्यक्रमांची हजामतपट्टी 3-४ तासांची करवायला व परवडली पाहिजे. म्हणजे एक एका अभंगाचे अगदी ~~[illegible]~~ करणे. तोडणे यासाठी सुरुवातीचे एक एक तपाच्या वेळी ध्यानी मनिया स्वप्नातही खोटा जाऊन गाव केले (याला "ना" म्हणून सांगायला माझा मनाचे गाव वाटले असेल हे शब्दांत सांगणे कठीण आहे परंतु परिस्थितीने सदा तसे करणे भाग पाडले. (याला इलाज नव्हता.

याच वेळी बिहार मध्ये भूकंप झाला. हल्ली कार्यक्रमांचा आयोजन अडकलेल्यांची ही एक सुसंधीच साधून. आमची करते सदा वाटले. व बिहार मध्ये भूकंपाच्या मदतीचे सोंग करण्या करता.

~~सेवादल~~

दल कार्यकर्ते. पाठिंबा नेता असे मी प. जवाहरलालजींना यांना

(2) सुचवले. यांना ही कल्पना पसंत पडली इतकेच

नाही तर यांनी बाबू राजेंद्र प्रसाद वगैरे पुढाऱ्यांना

बरोबर बोलून 20-25 दल कार्यकर्ते या कामासाठी

आणावे असे सुद्धा केले व त्याप्रमाणे 20-25 पुरुष

व स्त्री कार्यकर्ते घेऊन मी बिहार मध्ये गेलो.

परंतु सेवादलाचे व ~~सेवा~~ दलाचे. माझे ग्रह नेहमीच

~~असे केले~~ उलटे फिरत असल्याने मी काय करू?

जर हैदराबाद मी हलविला स्त्री कार्यकर्त्या बरोबर नेला

होता तो हैदर बादशाहच राहू दे मी हलवले स्त्री

कार्यकर्ते बिहार मध्ये आणले ते गेले पुढाऱ्यांबरोबर

मध्येच असल्याने पुढाऱ्यांना मानवली नाही बिहार मध्ये

पडदा आहे तोही स्त्रीयांमध्ये पडदा साहित्याचे काम

करणे पुरुषांना कठीण जाईल - गवंडी जनता अशांसाठी

होईल - असे मला वाटले म्हणून हलविला स्त्री

कार्यकर्त्यांची संपूर्ण जबाबदारी व्यक्तीश: माझ्यावर

घेऊन त्यांच्या पतींच्या माझ्यावरील केवळ विश्वासाच्या

अध्याय एक

गोरानर मी माझा इतरांपेक्षा वेगळा

नाही. आहे. परंतु मी ज्या कारणाकरता

माझा बरोबर धोतर घेतले याचे केवळ कारण इतरांपेक्षा

विशेष असे काही नाही. या गोष्टी नको होत्या. आणि

अशाच्यिक इतरांपेक्षा निराळ्यांची व सुरक्षित अशी

जागा मिळविण्याचा विशेषतः परदेशांमध्ये मिळविण्याचा हेतू

असतो आहे व अशा स्थितीत माझी जबाबदारी

आणखी वाढते. नवे अशा गोष्टीत कुटुंबाची विचारसरणी

होती. यामध्ये दुसऱ्यांना निराळा होणे व मरता दुसऱ्यांना

निराळा होणे परंपरागत रूढीत व संस्कारात यांची

दुसरी बाजू असते. मिळविण्याची आवड ही

पाश्चिमात्यांची - कोणत्याही कोणत्या फाडून बाहेर पडावे

असे मला वाटत होते. नंतर गोष्टी सर्व कुटुंबाची

जरी मालमत्ता होती तरी आपल्या स्वतःच्या कमाईने व

स्वतःच्या जबाबदारीवर केवळ सार्वजनिक कार्याचा अनुभव

मिळविण्यासाठी या ठिकाणी आलो होतो. गोष्टीत

~~केलेले एवी~~

पुढाऱ्यांना स्पष्ट बजावले. दुसरी गोष्ट म्हणजे

पं जवाहरलालजी, बाबू राजेंद्र प्रसाद वगैरे ~~पुढाऱ्यांनी~~

पुढाऱ्यांचा बोजा जनतेवर पडू नये म्हणून सरकारी

खर्चाने दौरे काढले ही गोष्ट. तेथील लोकांनी त्यांचे

आतिथ्य करणे हे कर्तव्य होते. त्यांनी तेथे जमून विशेष

आडंबराने स्वागत करावे हे योग्य नव्हे. तेथील लोकांनी त्यांचे

साधे पुढाऱ्यांचे व कार्यकर्त्यांचे पसंत पडतील असे

खर्चे घालावे. हे विरोध मनुष्य स्वभावास

सहज व स्वाभाविक होता. परंतु हे असले

विरोध निरसण्याचे एक मोठ्या शहाणपणाचे होते होते.

शिवाय सरकारचे हितचिंतक निरनिराळ्या संस्था, संघटना

काय करण्याकरता आहेत. बारीक सारीक सामान्य

संस्थांनी सरकारचे काम करीत बसण्यापेक्षा

आपण स्वयंभू पुढारी आहोत असे समजून इतर

लोकांतल्या काही मोठ्या व्यक्ती व संस्था या तेथे

येऊन जरूर होत्या. "याचको याचकं दृष्ट्वा श्वानवत्

गुरुरायते" या न्यायाप्रमाणे दुसरे कार्यकर्ते तेथे आले

पाहून पाहून संस्थांनी गुरगुरण्याचे सुरू केले होते

81

~~उपनिषदे एवं~~

व त्याना वरीष्ठांनी हात आपल्याच्या उपेक्षेनं व
काही अनुचित प्रसंग उपस्थित होण्याचा संभव असतो.
हितसंबंधांतील उच्चनीचतेची भावना (Superiority and
inferiority complex) इतके विकसित झालेली व पसरलेली
नसते होतीच परंतु अलीकडे हितसंबंधी गटही बरेच तयार झाले
कारखाने, मालक, अधिकारीवर्ग व कुशलता यांतील
परस्परसंबंधी विकसित झाले !!

स्वयंसेवक संघटन व माझे अनुभव

लेखांक १० वा

प्रकरण

एका आयुष्यात मला जो कटू अनुभव मिळाला नसेल तो मला बिहार प्रश्नी तेथील मार्च ३-४ महिन्यांच्या वास्तव्यात मिळाला. राजकीय पक्षबाजीचा पडता काळ तो. राजकीय दृष्टीकोनातून अनेक संस्था राजकारण संपलेल्या तुटे या दृष्टीकोनातून दृष्टीकोन काम करण्यास आलेला तोच. आपण दुसऱ्यांना विशेष काम करून दाखवावे अशी अहमहमिका. त्यांत चांगले होणे. आपले काम मांगले व्हावे या दृष्टीने शक्य तितके आपले कार्यकर्ते जबाबदार जागेवर असणे व प्रथमतः सहाय्यक केंद्राचा आपणास पूर्ण पाठींबा साधुसूत्रीचे आर्थिक प्रश्न असले असे अनेकांस वाटले असणार. व त्या दृष्टीने त्यांचे आर्थिक आखणे. सेवादल व स्वयंसेवक या बद्दल शेजारीपाजारी विश्वास वाटेल असे वातावरण होणे. प्रथमतः मंडळाचे स्वयंसेवक असे स्वयंपूर्ण स्वतंत्र घरचे स्थापन केले होते तसे त्यांना या कार्यात पूर्ण मनाईने

~~सेवांकुर गण्या~~

असलेल्या शौचालयाचा अपुरा विकास केला गेला होता आणखीही सातारा स्वयंसेवक संघटनेचे काम दुरीत असल्याने डॉ. आनंदराव यांना गाडीवाला सारखे नांवा पुरते सेक्रेटरी नेमले होते. काही स्वयंसेवक दारावर उभे राहून लोकांच्याकडे आर्थ सोयीची व त्याना योग्य त्या अटींवर आसरा पाठवले हे काम इतरच राहाती. आपल्या जबाबदारीच्या बाहेर जाऊन लोकांचे. फक्त डॉ. आंबेडकर लोक कमी पडले अगर गोंधळ उडाला तर त्याचा दोष मात्र स्वयंसेवकांवर येई! प्रथमतः सांडपाण्याचा योग्य व्यवस्थित काम्पोस्टिंग खताची गोंधळाचा तेव्हा होती. रेकॉर्ड व्यवस्थीत ठेवले गेले नसल्यामुळे एकंदरीत मागील माहितीची आदानप्रदान होऊन नसे. तसेच जागेचा व इतर बाबींचा करण्याचे कार्यक्रमाचे योग्य नियोजन झाले नाही. अनेक ठिकाणी व जबाबदार असल्यामुळे मोठे कोणी काम केले याचा मेळ बसला नसे. त्रिनिदादमध्ये डॉ. क्रिसोफे यांचेही मध्यवर्ती संडासाचा दुरुस्त करण्याचा पाहून सेवाग्रामच्या कामेरीत ~~येऊन~~ आणा तेंही.

परिच्छेद १०. वा

तेथील ग्रेथीच व्यवस्थापनाला वारीसा पाहून देणे कुरुंद ऑफीस व बाकीची सर्व ठिकाणे सहीने चालू करण्याचा करण्याचा आहेत, असे त्यांना कथन करुनि वाटले नाही त्यांना हा सल्ला दूर करण्याचा आला. ही स्वीकारे मोठी आमंत्रणाची गोष्ट नाही परंतु 'आपले स्वराज्य' पाहण्यासाठी उपयोग होईल म्हणून त्याला उत्तेजन देणे.

मी इमारतीच्या सर्व मार्गिकेत बिहारमध्ये गेलो तो गोष्ट तेथे फक्त फक्त सर्वांनाच प्रवेश पडली नाही त्यामुळे तो जेथे मार्ग करीता होता तेथे त्याला त्यांच्या आमंत्रण पत्रिका पहून तर त्यांनी सोडले नाहीत पण रक्षकांना फारच. तो अवश्य असा स्वाभाविक गरजा कुठेही दुर्लक्षित करण्यात आले. रोपण्याला, स्नानाला, शौचविधीला वाहिलेला त्याला नवीन उत्पन्न होते ती काही स्वच्छतेची काळजी नाहीतरी परंतु या सामान्य गोष्टीकडे सुद्धा लक्ष्य न पुरवण्यात दुर्लक्षित केले गेले बिहार मध्ये रक्षकांना फारच सहकार्याची आहेत. त्यांच्यात पडदा आहे. तो कमी इतका पाहिजे व त्या कामांना रक्षकांच्या मध्ये अंतराचे काम करण्यासाठी रक्षकांची आवश्यकता आहे. यापुढे गोष्टी नीट व्यवस्थित

सर्वत्र

~ 8 ~

~~परिच्छेद १० वा~~

पुढारी मदत करीत नसा, माझी कोठे चौकशी होतो ते जाही कळले नाही.

मुलखावेगळ्या जखमाऱ्यांची न रोगराईची विहार मधली थोडी होती तेवढ्या या आगामी संकटाचा नीट देण्याची पूर्ण तयारी झाल्ली असल्याचे जाहीर जाहिरातीने करीत संकट प्रसंगी उपयोगी पडेल असे शिक्षण देण्या करता एक "Medical Training Camp" उघडावा असे मी सुचविले. पुष्कळांनी ही कल्पना प्रथम रद्दबातली व निरुपयोगी वाटली परंतु नोअर ही गोष्ट त्यांना पटून पाटणा येथे एक शिबिर उघडण्यात आले आजूबाजूच्या हिंदु राज्य पुढाऱ्यांनी उच्चाटण करण्या करता आपण सर्वतो परतो करीत असताना व हिंदु राज्य पुढाऱ्यांचे आणि पक्षेतर पक्षीय मुसलमानांचा या शिबिरात शांतिसैनिकांचे व दुसरी कोणी स्वयंसेवक यांचे सहकार्य पुढाऱ्यांचा स्वीकारि मध्यवर्ती मंडळाने केला. याचा परिणाम हानियाचा नीच झाला. परंतु आश्चर्याची गोष्ट ही की या आपत्तीच्या स्वेवांत आघाडीवरचे; पंजाबचा, मालवी प्रांताचा विद्यार्थी अग्रेसर होते आढे यांचे जाणीवे. इकडेही शेवट पर्यंत नव्हते, कारण दिसले.

झोपेतल्या वाटे मधे सर्व इंद्रिये जडतो. जरी इंद्रिय नसले तरी
जडते जरी त्यांच्या दुरुस्तीच्या कित्येकांना हांव असते.
पाणी थेंथे एक सक्षम अरुवयाची होती. आपल्या अंगाला
संरक्षण कोणतेच नसते हे त्यांचे इतर सर्पिकल्पांना
व पुढाऱ्यांना दाखवण्याची एका स्वयंभू पुढाऱ्याला स्फूर्ती देणारी
व त्यासाठी त्या सर्पेच्या व्यवस्थेची सर्व जबाबदारी स्वतःवर घेणारे
सर्पेच्या पूजी एक दिवस त्यांनी मजबूत येऊन सर्पेच्या कार्य
व्यवस्था केल्याची जाणीव ही झाली. केवळी सगळे याबद्दल
बराचवेळ चर्चा केली. ही चर्चा अधूरी वाटल्याने ती उर्वरित
(यांनी त्या चर्चे वरुन) सर्पेच्या पदाधिकारी, व्यवस्थेच्या व स्वयंसेवक
सदस्यांचा मेळावा लगेच ठेवला. पंधरा दिवसांनी दिवाळी
येतो येईल पुन्हा? त्या सर्पेस महात्माजी हजर राहणार
असल्याकुळे अलोट गर्दी जोरदार होणार. मी आपल्या दौऱ्यात
आरोग्याच्या उपरोक्त दृष्टि पुढाऱ्यांनी आपली अकुंश
पाळून फरक केलाच्याकुळे होऊ असलेली सर्पेत गोंधळ
उडाला व पोलिस्थिती आपल्या आवाक्या बाहेर.
गेलेली. पाहून गांधीजी थेट हॉस्पीटलला ने माझ्याकडे

आवं व "डरलों डरत गांधीजी सुरक्षीत बाहेर काढा.
रक्षिलेला सर्व जखमदारी मी घुसच्यावर सोपवतो" असो
सांगून आमचे झाले. ही अपेक्षा नव्हती तर किलेदार
ठिकाणी मला आलेला आहे. तुकडी आधिनेतृत्व, सरकारी
आधिनेतृत्व व कमकूर आधिनेतृत्व यांतही हेच प्रसंग माझ्या
वाट्यास आलेले आहेत. स्वयंसेवक अगर नागरिक हा कोणी
जखमदारी ~~[illegible]~~ अंगावर घ्यावयाची व नंतर आडवणी.
येऊ घातलेला की डॉ. हर्डीकर कडे धावे घ्यावयाची, हॉस्पिटलचा
हिरोतल्या रस्त्यातील आपघाताचा व परंतु प्रसंगाला तोंड
आणा घ्यावयाचा व जो कामिनी सर्व सुरक्षीत व
ठाकठीक आमचे आहे तो कमिनी मीच सर्व केले व
डरलो या शब्दात रहावयाचे. व काही उद्वेग प्रसंग
ओढवला की शेवट्या घटकेला ही सर्व जखमदारी
हॉस्पिटलवर सोपवून दूर व्हावयाचे. आणी मग थोडे
घरी. जो अपयश आले की हॉस्पिटलचा ~~[illegible]~~
गोंधळावर खापर फोडून आपण अंग ~~[illegible]~~
झाडून मोकळे व्हावयाचे ही पद्धती मला नवीन
नाही. स्वातंत्र्य गोरव मिळून नव्हे तर आपत्काल

प्रकरण १० वा

सामान्य मतदारांचे काय आहे ते/दायित्वजबाबदारीचा वरील उल्लेख केला आहे.

बिहार प्रथीत काही असंगतता व काही पूर्व गोष्टींचा माहिती मतदार निश्चित परिणाम होऊन आपण काही दिवस तरी राजकीय हेतूंचा बाहेर विश्वासाचे वातावरण पाळले जाईल की अपेक्षा. सार्वजनिक अधिकाऱ्यांनी दूर राहण्याबद्दलचा हजारांचा कार्यकर्त्यांची माहिती घेऊन राहण्याचे यादी तयार करून त्यांनी स्वतःच्या राजकीय व कर्तव्याबरोबर सार्वजनिक कार्यक्रमांत राहावे. माहिती होऊन कोणत्याही सदस्यांच्या अथवा पक्षाची चुकीचा अपेक्षा कोणी करू नये असे हे कार्यक्रमांना ही इलेक्शन कोडची सूचना पाळून असेही हेतूने केवळी लोकांची अपेक्षानुसार यादीचे झाड फक्त सार्वजनिक कार्यालये उघड मतदारांनी करण्यात आणि निवडणुकीचा सार्वजनिक कार्यक्रमांचे व पालनाचे अधिकाऱ्यांचे व गाव अनुभवावर विचार करण्यात पालनाचा. "ज्यांचे पक्षा पुढचा स्वयंसेवक आणि दुसरी

[illegible]

[illegible] ९० वा

[illegible] हे शब्द [illegible]
के ने कसे दूर करतो योगीराज हे थोडक्यात
व स्पष्ट शब्दांत पुढील ओव्यांत सांगितले
हो ओव्यांचा मी पुढे [illegible] आहे ।

"फक्त सोडण्यापूर्वी अहिरानि पाहण्याकरिता गेलो होतो. तेथे → पुण्या व अनुभवी कार्यकर्त्यां भेटलो. इकडचे तिकडचे बोलणे झाल्यावर ओघानेच (यानी अंदाज अधिवेशन करणे झाले हा प्रश्न मला विचारला. मीही (यानी वर इतो) म्हणून लगेच उत्तर दिले.. ते उत्तर ऐकून (या थोडा वेळ माझ्याकडे पाहातच राहिल्या. ' डोकेर तुमच्याकडून या उत्तराची मी अपेक्षा केली नव्हती. इतरांनी कोणी असे उत्तर दिले असते तर कारसे आश्चर्य वाटले नसते. वर्तमानपत्रे व त्यांचा व्यासंग. प्रयोगशीलता, आकांक्षांनी व आणि अंतर्मुखतेची कल्पना नाही असे. सामान्य लोकांचे तर्हेतर्हेचे दृष्टीकोन असतात. आपण आपल्या दृष्टीने विचार केला पाहिजे. अधिवेशन यशस्वी झाले, यशस्वी झाले म्हणजे काय? ~~आज~~ आज संस्थेला कोणते अधिवेशन अयशस्वी झाले आहे? कधी झाले. यशस्वी झाले याचा आपण सामान्य काय लावणार? अयशस्वी कार्यकारी सुरतची कॉंग्रेस सोडा पुष्कळ लोकांच्या मताने यशस्वीच नव्हती काय? नवरा बायकांच्या ओढाताणीवर संसार पडलेले म्हणजे तेथे-कधि पार पडले (मानसिक) असेच शेवटचे आजचे व आधार सोडून अधिवेशनाचे यशस्वी झाले असे म्हणायचे की काय? कोणतेही कार्य पार पडले व ~~यशस्वी~~ यशस्वी होणे यात जमीन-अस्मानाचा फरक आहे. उद्योगांमध्ये यशस्वीतेच्या निरनिराळ्या कल्पनांच्या

[illegible] [illegible] आपल्या मताप्रमाणे करावे
पासून झाले की पुढाऱ्यांनी त्याधीनेतृत्व संपादली करावी.
ज्या कार्यक्रमांनी आवेशाने काम करण्ण शेवट गाठतो.
(यासाठी आपल्याला या कुणालाही तोंड [illegible] स्पष्ट
दिसणार

[illegible] फार बोलण्यासारखे नसले तरी [illegible]
सुचवायला गोष्टी महत्त्व जाणून या प्रश्नाचा उहापोह
जरा विस्तृत रीतीने सगळेच असावा असे मी
करावे व नसे (यातून अभ्यासाचे देऊन पुढे जाईल.

माझी स्वतंत्र मी भूमिका अभ्यासू [illegible]
आहे. कारण सगळे गोष्ट समजून घेऊन (या कार्यकर्त्यांना
[illegible] मांडणी सुधारणा असतो कोणत्याही आधीनेतृत्वाकडे
आणि कार्यपद्धती संघटना, रचना व हेतूला या दृष्टीने पाहतो.
मग ते कार्य बरोबरच तरी आणि अयोग्यच तरी.
मला (याबद्दल काहीही कुतूहल नाही. कारण जरी
[illegible] कार्य करायचे दृष्टीने वरच्या [illegible]